

# AMERICA

## A CATHOLIC REVIEW OF THE WEEK

WHOLE No. 698  
VOL. XXVIII, No. 17

February 10, 1923

PRICE 10 CENTS  
\$4.00 A YEAR

### CONTENTS

	PAGE
CHRONICLE .....	385-388
TOPICS OF INTEREST	
My Two Friends and the Ku Klux—Is Protest-	
antism a Necessity?—Mgr. Filippi and President	
Obregon—Tutankhamon and the Israelites—A	
Near View of Coué and His Methods.....	388-397
COMMUNICATIONS .....	397
EDITORIALS	
The Death of Father Dwight—Chaos or an In-	
fallible Teacher—Word from Federal Coal	
Commission—The Attorney General and the	
Law—The Modern Religion.....	398-400
LITERATURE	
Puritan Historian and Spanish Hidalgo—	
"Lord, It Is Good for Us to Be Here"—	
Reviews—Books and Authors.....	400-405
SOCIOLOGY	
Belgium and Social Action.....	405-406
EDUCATION	
The Old School and the New Problem.....	406-407
NOTE AND COMMENT.....	407-408

## Chronicle

**Australia.**—The last of the war Premiers, says a dispatch to the New York *World*, has been engulfed by the shifting tide of post-war politics. William Morris Hughes, Prime Minister of Australia, once the arbiter of the destinies of the Australian Commonwealth, and proposed at one time even as the war dictator of the British Empire, has been driven from office, the victim, like his fellow Welshman, David Lloyd George, of a "dissolving coalition."

**M. Hughes**

**Defeated**

Born in Wales fifty-eight years ago, young Hughes emigrated in 1885, to Australia, where with his gifts of leadership, his quick realization of the importance of the laboring man in the commonwealth, he soon became a leader in the trade union movement. He had already served three years in the New South Wales Parliament, when the Federal Parliament was formed and he was elected to represent Labor in that body. In 1915 he became Prime Minister with a Labor Cabinet, but soon the Labor party split over the question of conscription and a coalition party was formed over which he presided. But discord soon arose in its ranks and there were further divisions of Nationalists, Liberals and the Country party. In spite of his long tenure of office, his political foresight and the strong hold he had on the masses, Mr.

Hughes gradually lost ground among the people. Even the support of labor fell away from him, and when in December he went to the polls on a high tariff issue, he was defeated. He has ever since been trying to form a new coalition out of the three non-labor parties, but failed. His successor will in all probability be Stanley M. Bruce, Treasurer of the Commonwealth, who has been asked to form the new Government.

**Austria.**—In a recent speech delivered at Graz, Dr. Seipel, the Austrian Chancellor, expressed his hope that by April the economic condition of Austria would be

**Better Economic  
Conditions**

placed upon a more solid basis. But to make this possible he reminded the League of Nations that they too must fulfil their part of the program as faithfully as Austria is seeking to meet her obligations. He further reminded the world of the fact that Central Europe was suffering by reason of the unnatural but universal blockade of the European nations. In December the Austrian Government entered into negotiations with Czechoslovakia, Hungary, Jugoslavia, and with such European nations as had had trade treaties with Austria before the war, in order to renew the previous agreements. Here it may be stated that all the efforts made by Austrians to bring artistic needlework and the products of other arts and crafts into America, which would have had the effect of giving bread to the women engaged in these industries, have been rendered fruitless by reason of the high American protective duty on goods of that kind. As the objects to be exported are not likely ever to be produced in America, it is stated that our industries will not in the least suffer by Austrian competition. Yet the "protective duty," which as a matter of fact is said to protect nothing at all, cannot be removed or decreased save by means of a trade treaty. Austrians feel that their statesmen can never negotiate such a treaty until the general sympathy of the Americans is directed towards their people and the Americans have learned to appreciate Austrian work and consequently express a demand for it. Dr. Seipel continued his speech by pointing out the good effects which the stabilization of the Austrian krone has already had on the market. The prices of food commodities are sinking slowly but surely as well as those of other necessities of life. People are beginning to take courage and hope again. Cases of extreme suffering and starvation are still common enough, but at all events not as numerous as years ago.

Germany.—A new religious movement has arisen among the Protestants of Germany which brings them far more closely into touch with Catholic thought than ever before. It is an open acknowledgment of the failure of the Reformation to answer man's religious aspirations.

*A Lutheran High Church Movement*

In 1918 six Lutheran pastors met in Berlin to form the High Church Union. At the present time this movement, known also as Free Catholicism, is attracting considerable attention abroad as well as in Germany itself. It would reform the Lutheran worship by laying greater stress upon the importance of the Sacraments, particularly the Eucharist, would develop an "Evangelical monasticism" and insist on the Church as the visible organ of salvation founded by Christ. While in sympathy with Anglicanism it stands more immediately in touch with similar elements in Sweden. How the entire movement is viewed by the Protestant Episcopal Church in the United States may be judged from the following editorial description of it in the issue of the *Living Church* for January 27:

It is not without significance that there has been a fresh approach to the whole problem connected with the doctrine of the Sacraments in modern scholarship. It is equally significant that the Free Catholic has come to this same problem from an entirely different angle—the scrutiny of the defects of Protestant worship. The modern evidence brought by the historical method in the domain of comparative religion, is of value to him as justifying and confirming his conclusion, formed on totally different grounds. He has become convinced that man's religious needs demand the sacramental principle, with all that sacramentalism connotes, philosophically, historically, and theologically. So, having come thus far, the Free Catholic finds himself in accord with the point of view of historic Christianity, and, in the fellowship of that sympathy, discovers new and deeper aspects of Catholicism. He has passed over the barrier of wrong attitude which had foreshortened his vision: he now begins to see what Catholicism means as a whole, having become convinced of it in part.

So it comes about that members of the State Church of Germany and their fellow "High Churchmen" have announced a program which can scarcely be described as Protestant in any detail. They are convinced of the need of Disestablishment, of the reaffirmation of the Catholic character of the Church, and of episcopal orders. They also desire to diminish the emphasis on preaching and increase that on the doctrine of the Sacraments, as objective channels of grace, together with the recovery in practise of the proper liturgical presentation of this doctrine. In externals they would restore ceremonial and the adjuncts of worship, the use of the confessional—optional, of course—and a variety of other Catholic customs and institutions: the religious life, the Divine Office, pilgrimages to the churches, the calendar, and the like.

As the editor of the *Living Church* views this movement, it is "neither pro-Roman nor pro-Anglican." Its leaders, he holds, have simply been driven "to accept the Catholic position" by the practical exigencies of religion today. In the view of the English Catholic News Service it has caught its inspiration, not from foreign ritualistic movements, but "from the independence and power of worship of the great and mighty Catholic Church in Germany."

Lausanne Conference.—In the early part of the week the opinion seemed to prevail in conference circles that the Turks and the Allies were drifting further and further apart, and it was thought possible that the conference might adjourn without reaching an agreement. But in a statement made to the Associated Press, January 28, Ismet Pasha and Riza Nur Bey, the Turkish delegates, declared that the conference might be saved, if the Allies were willing to adopt a set of principles, recognizing the complete sovereignty of Turkey with total abolition of the capitulations and an equitable distribution of the Ottoman debt. Riza Nur Bey said that if the conference accomplished this, the sovereignty of Turkey and her primary rights as an independent nation would be safeguarded; the details of the treaty would then be worked out later by experts.

*Tentative Draft of Treaty*

However, on January 29, with the prevailing mood among the delegates a little more conciliatory, a tentative draft of the treaty, bearing the caption, "Project of the Treaty of Peace," was distributed semi-officially among them; the articles not to be considered final. According to this document, the contracting parties are Turkey, on the one hand, and Great Britain, France, Italy, Japan, Rumania and Yugoslavia on the other. The articles of agreement as reported in the press are loosely drawn, lack logical sequence and methodical arrangement. Some of the more striking features are as follows: The treaty fixes the entire frontier of Turkey except that of Mosul, which will be determined in conformity with a decision to be rendered by the Council of the League of Nations; Eastern Thrace is to be surrendered to Turkey; the financial clauses, many of which Turkey has refused to accept, are set forth in great detail; in the section dealing with reparations are inserted clauses under which the Turkish Government must ask the advice of the Council of the League on the Ottoman debt, concessions to be accorded Turks or others; waterways are to remain open to merchantmen, and under certain restrictions to warships. The question of judicial guarantees for foreigners is covered in a special declaration. The project for a convention for the administration of the Straits forms a separate document. It stipulates that the Straits Control Commission may include a representative of the United States when the United States adheres to the treaty. The "mysterious" guarantee of non-aggression demanded by Turkey stipulates that in case of acts of war or menace to the security of the demilitarized zones, the high contracting parties, "and in any event, France, Great Britain, Italy and Japan, will hinder them [hostile acts] conjointly by every means that the Council of the League of Nations may lay down."

The draft of the treaty met with bitter opposition from the Turks who demanded further consideration on many

The draft of the treaty met with bitter opposition from the Turks who demanded further consideration on many



points. At the same time serious complications arose when the French delegation announced that it intended to remain at Lausanne as long as there was any hope of carrying on successful negotiations with the Turks. The British delegation considered the decision of the French a violation of the agreement reached among the Allies a short time previously, that all of them would leave Lausanne at the end of the week if the Turks did not sign the treaty by the last day of January. In spite of an official note of protest by the British, the Italians rallied to the side of the French and also decided to remain, while the disagreement among the Allies served only to stiffen the opposition of the Turks to the Allied demands. But again, for the second time at least during the week's sessions, Mr. Richard Washburn Child, the American observer, played the part of peacemaker, making a splendid plea for peace and harmony, for the failure of peace at the present moment, he said, would be "a world calamity," "but for Turkey it would be an irreparable tragedy." His plea impressed the entire body of delegates, the Turks no less than the British, Italian and French and re-established harmony. Lord Curzon, head of the British delegation, decided after hearing Mr. Washburn to remain in Lausanne until late in the evening of February 4, in the hopes that a final decision might be reached by them.

Yet by February 3, no one dared predict whether the Turks would sign the treaty the following day. The Allies, it was said, had made their last concessions which

#### *The Conference Collapses*

included: acceptance of the non-limitations of the number of Turkish troops in Eastern Thrace, previously set at 20,000; reduction of the reparations of the Allies from 15,000,000 to 12,000,000 Turkish gold pounds; acceptance of the distribution of the principal of the Ottoman debt among Turkey and the so-called succession States formed from the Old Turkish Empire, without awaiting the consent of the bondholders; elimination of the clause in the Allied draft of the treaty whereby the Turkish Government would be required to ask the advice of the Council on the Ottoman debt in all concessions to Turks or foreigners. Late, February 4, it was officially announced that the Turks refused to sign the treaty and that the conference had failed. Its collapse is due to the fact that the Turks would not accept the clauses concerning the future economic regime in Turkey and to some extent because they would not subscribe to the Allied formula dealing with judicial guarantees for foreigners, which were to replace the existing extra-territorial privileges. Briefly, they wished to strike from the treaty the clauses binding them to recognize contracts and concessions granted by the old Ottoman Empire. They professed a willingness, however, to study these questions and if necessary to reopen negotiations concerning them with the countries interested.

**The League.**—The Council of the League of Nations opened its twenty-third session in Paris, January 29, with a discussion of the amendment of Article X of the Covenant, a discussion which has been going on ever since the Canadians introduced it two years ago. No definite

#### *Article X; Austria*

action was taken, but it was decided to invite member States to submit observations on the subject before July 1, so that a report might be prepared in time for the fourth plenary session of the League. The Council then proceeded to take up the vital problem of the re-establishment of Austrian credit and finances. Dr. Seipel, the Austrian Chancellor, was received by the committee in charge of the Austrian question, and then Dr. Zimmermann, High Commissioner of the League in Vienna, submitted his report. The report views the future of the sorely tried country from a hopeful angle. This hopeful attitude was based on what the League has accomplished since it undertook the task, last October, of saving the remnants of the former Austrian monarchy from destruction. The report mentioned three outstanding facts. The Austrian crown has been stable since the problem was first taken up; this is principally due to the fact that the fiduciary inflation had ceased by November 18; alone of almost all the countries in Europe, Austria has felt a reduction in the cost of living, prices having fallen slightly every month for a considerable period. Another healthy symptom noted was that savings had increased. The official figures for September show that there were 11,000,000,000 paper crowns and those for December show 86,000,000,000 paper crowns. These facts should greatly facilitate the flotation of a loan by means of which Austria might definitely be set on her feet again.

Since the original four Powers interested, namely, France, Italy, England and Czechoslovakia, guaranteed eighty-four per cent of the loan, several others have guaranteed percentages, and a loan amounting to about \$17,000,000 is being negotiated as a first step in the international measures taken for the rehabilitation of the country. One of the most serious problems Austria is facing is that of unemployment. The figures have greatly risen in the last few months. In October there were 57,000 unemployed; at the end of October 120,000. This is no doubt due to the fact that a large number of Government officials were dismissed, 25,000 up to the middle of January.

The last session of the Council on February 3 was a stormy one. The matter under discussion was the Wilna problem, involving the question of the neutral zone between Poland and Lithuania, created in order to avoid bloodshed between the Polish and Lithuanian armies. M. Hymans, Belgium's representative, proposed certain measures connected with the disarming of the irregular bands infesting the neutral zone. Poland accepted them without demur; but M. Sidzikauskas, the Lithuanian delegate,

#### *Lithuania Defies the League*

bluntly rejected them, saying that if Poland attempted to apply these measures, Lithuania would resort to every means to oppose them, even including force of arms.

The threat caused something like consternation. M. Viviani, the Chairman of the Council, warned the Lithuanian delegate that such an attitude could not be tolerated. Lithuania, M. Viviani declared, on entering the League knew what duties she thereby undertook, and was bound to abide by the League's decision. If she did not, she would have Articles XV and XVI of the Covenant of the League applied, and the members of the League would break off diplomatic and commercial relations with her. M. Sidzikauskas tried to justify his attitude, but was called to order by the chairman and informed that if any act which could be considered an act of war on Lithuania's part, were brought to the notice of the League, Lithuania would be expelled from the League and considered as being a State in conflict with all the Powers belonging to it. The Council did not consider the question either of the occupation of the Ruhr or of the German reparations.

**The Ruhr.**—The German authorities have called off the railroad strike. Railwaymen have in general resumed their work on all lines where no contact with French armed

*Appeal of the  
German Workers*

troops exists. Minor clashes are said to have resulted out of the importation of Polish railroadmen. Postal and telegraph workers at Essen also returned to work after their protest strike of three days. In the meantime organized labor, entirely of its own accord, sent to both houses of the United States Congress a brief and informal telegraphic message. It was drafted at a joint session of the executive heads of the various labor unions, representing practically all the workers, men and women, in the German republic. The document reads:

To the United States Senate and House of Representatives: The undersigned federation of labor unions, representing 12,000,000 members, who with their families constitute more than half of Germany's population, again affirm that because of America's positive promise that right and justice shall prevail they substituted democracy for autocracy, submitted to complete disarmament and gave an unqualified expression of their desire to work for peace and international reconciliation.

The German loves the pursuit of peaceful professions, but he is equally opposed to being made a slave indefinitely or to having the coming generations of his fellow citizens committed to a system of economic bondage. The Ruhr occupation and the Versailles Treaty, however, make such a condition of servitude inevitable. They permanently destroy German and European economics and threaten unemployment for millions of German workers.

An impartial but authoritative survey of the situation will readily establish this fact and will in addition be able to confirm that in the midst of peace men and women, young and old, are forcibly being evicted from their homes and deported merely because they have refused to become traitors to their country.

We have been reduced to a nation which is chronically hungry; our infants are wrapped in paper, instead of swaddling clothes, while our women and children are succumbing to physical misery.

This appeal is not an attempt to induce the United States to take an attitude in favor of one or the other of the opposing

parties; it is an appeal to the traditional American honor and appreciation of fair play. America, we are sure, did not enter the war for the purpose of annihilating the German people.

American honor, asserted at this time, can save Europe and the world from inevitable disaster.

The labor groups of England have been outspoken in their protest against the French action. American labor has endorsed the appeal of the German workers through the following statement issued from the headquarters of the American Federation of Labor:

In formulating the conditions of the armistice the United States was a party. Do what we may regarding our refusal to ratify that treaty, a moral obligation in all honor requires that our country shall do its share in bringing about an arrangement between France and Germany, so that an honorable settlement of the awful situation arising out of the dispute between these two countries may be accomplished.

In the political field the most important developments were the note of the German Government to the Reparations Commission, seeking to reopen the reparations controversy, and the instant reply of the Commission that it "maintains its decision of January 26 with all its consequences." The decision in question refused Germany a moratorium and put in force again the London schedule of payment, adopted May 5, 1921. In its note the German Government briefly stated that economic conditions were steadily growing worse owing to the Ruhr occupation, and that the mark had already fallen to one one-thousandth of its pre-war value. It held that the action of the Commission contravenes the provisions of the Versailles treaty, which makes Germany's obligations depend upon her capacity for payment, and further laid down the principle that the necessities of life must take precedence over reparations. It then continued:

Now that French and Belgian troops have invaded the Ruhr, and that the German territory on the left bank of the Rhine as well as the Ruhr has begun to be detached economically and financially from the remainder of the economic organization of Germany, the German Government still less than before is in a position to meet the obligations of the London schedule.

Further extension of the Ruhr occupation is steadily taking place. Two towns have been occupied in Baden, Offenburg and Appenweir, together with other railroad junction points. This is to give the French control of the shipment of coal from the Ruhr to Italy. French troops threatened with bayonets and used the butt ends of their guns to disperse a crowd of 3,000 protesting before the Rhineland High Commission Building against the deportation of German officials. A note has been presented to France protesting against the coal blockade of unoccupied Germany.

The latest advances of the French troops into hitherto unoccupied territory are regarded as showing the French intention of applying pressure at any point in the Franco-German frontier where counter measures against Germany's policy of resistance are deemed necessary. The step is further viewed as indicating a new attitude towards South Germans, who had been regarded as the chief obstacle to Prussian obstruction.



## My Two Friends and the Ku Klux

MYLES CONNOLLY

**S**HAKING one's fist and shouting at the Ku Klux is a rather nonsensical business. No one of any sense whatsoever needs any enlightenment about its purposes. And anyone who is so ignorant and bigoted as to subscribe to those purposes is beyond and, in large measure, beneath persuasion.

Much of this fist-shaking and shouting is a reaction from surprise which in itself is a most surprising phenomenon. Some of our brethren, it seems, have just discovered bigotry. Just recently have they found that to believe Catholic truth is to offer oneself to an enmity as solid and obdurate as granite, though like granite it may be softly clothed in grass or flowers of special cultivation.

This, one is lead to think, is an anti-age. As there is something in man that impels him to believe something if only unbelief, so there is something that moves him to favor something if only disfavor. It is this urge that moves a man to preach about apes and eugenics, poetry and Prohibition. When the man has the "propaganda twist" he must be inflicting his ideas on his neighbors. When it happens that he has no ideas to inflict he becomes simply an anti. And as this last condition nowadays is most common we have an anti-age. The anti, out for game, very naturally likes an unmistakable target, unblurred and shiningly visible. And when he is out for religious game, particularly if he has the urge of prior prejudices, he aims for the Catholic and Catholicism.

It is said that whatever vigor an inevitably disintegrating Protestantism has today is the vigor that is born of anti-Catholicism. The Protestants I know, at least, don't believe much in the Bible, they don't believe much in their institutions, they don't believe much in Christ, but in some way or other, smug or vigorous, they do believe in anti-Catholicism. It is no falsehood to say that all Protestantism has left is its protest.

That some should have discovered bigotry only with the arrival of the Ku Klux is, as was said, a surprising phenomenon. The Klan has an excellent feature in that it is obvious. Some who have felt, all their lives, the working of secret influences, subtle as whispers, insidious as a poison breath, have looked upon the Klan not without a feeling of satisfaction. It seemed as if at last the hidden hand had shown itself. This, of course, is not altogether true. The hood is still a mask. The society is secret. But, at least, there is something concrete. It becomes clear, for one thing, that Protestant-

ism, in some of its forms, is more violently eager for a union of Church and State than Rome ever was. And it becomes clear, for another, that there is still in America a militant bigotry.

I suppose all this is a rude shock to those who have entertained themselves with the fancy that the New Jerusalem had arrived in America. There is still intolerance. There is still, seen or unseen, a dark, deep hatred. It is good to know these things. It jolts one out of that quietude that is misleading and devitalizing. It brings one to one's feet with a jolt. Suddenly comes the realization that truth and trouble somehow go together. Suddenly comes the thought that what others seek to destroy may be worth possession and worth defense. Suddenly comes the vision that what is worth hating so intensely may well be worth loving intensely, may well, indeed, be worth fighting for.

I know two men, young men. There is scarcely a year's difference in their ages. Both are fairly successful. The younger of the two, a Catholic college man, is something of a poet, independent in a quiet way, never arguing to convince himself, and looking serenely out on the world with a calm joy at the wonder of life, and, withal, a gentle cynicism which he applies exclusively to those who worship wealth or power or publicity. He talks a great deal and well, though he talks about a large number of things. When he talks of matters near to his heart he talks with an astonishing earnestness that in no way clouds the clarity of his vision. He has the air of an aristocrat about him. It is entirely unconscious, as it should be, and is due, I imagine, not so much to birth as to the fact that he believes in chastity and humility, and that he prefers the spiritual lineage of brave and sensible Saints to a long list of indigenous ancestors, and that he would rather have the friendship of Christ than membership in any popularly conceived smart set. He gives one the idea that he is ever remembering that faith is a gift and is always gay and grateful about it. One could never call his beliefs obtrusive. They are part of him, like his chin, and there morning, noon and night. He never compromises in matters of religion, not because he considers compromise a weak policy, but because he has not even a faint idea of what such compromise means. He grants many favors, but accepts few, and those few small ones. Whatever success he has achieved he has achieved, in some measure, because he works hard, but mostly because he was born with a great amount of intelligence. He appears to know this, for whenever he

says or does anything especially remarkable he blinks and looks about him as if it were said or done by the grace of God. I know this, for I heard him remark so once in a rather whimsical way.

The other man is also a Catholic, a graduate of one of our large, liberal universities. He is extraordinarily entertaining, largely because of his agile mind and facile wit. He is likeable, and is without wile, without deceit. There is little doubt that he will, one of these days, hold a high place in the city. Everybody is his friend. And he deserves friendship, for he lives a good life, buoyant and merry enough, but honest and open. He makes money rapidly and, apparently, with ease. And he is charitable with it. He is much more attractive and amiable than his younger friend. But he has one trait that I, especially, dislike, "broad-mindedness." He preaches broad-mindedness. He carries it about with him constantly. He has the idea in his head that we are doing grave injustice to his non-Catholic friends. He tells us we are unduly suspicious, and that most of our wrongs are but offspring of our suspicions. His is not the broad-mindedness of wide sympathy and genuine consideration of others. It is that destructive broad-mindedness that would smooth out all angles and eradicate all lines till life's philosophy would be no philosophy, and life's point of view would be all points of view or none at all, which is the same thing. It is the broad-mindedness that seeks to avoid a living religious belief. In business this man is positive. He stands for his firm, as opposed to rivals, for his interests as opposed to another's. But in religion he seeks negation. He does not want any religious realities sticking up over life's landscape. They spoil the level effect. His constant apprehension lest some overzealous Catholic ruffle the delicacy and equanimity of his Protestant friends is as exasperating as it is amusing.

It is interesting to see these two together, as they are very often at lunch. The older man is usually expostulating about intolerance and vulgarity. And the younger listens serenely and smiles. As a rule he doesn't offer an opinion one way or the other. He seems not to care. Once in a while he will remark merely that the price of fine sensibilities is the jarring they get, or words to that effect. And once I heard him remark that an ounce of primitive enthusiasm was worth a ton of delicately toned refinement. But the other day he appeared to be more interested than usual. "Broad-heartedness," he was saying, "is divine—but broad-mindedness in your practise is suicidal. It is simply an attenuation. Your elastic intellect is stretching daily and one of these days I should not be surprised to see it vanish in vapor. Like that!" He drew his hands apart as if he were stretching rubber. They both laughed.

The older man quickly recovered his seriousness. It was evident he was worked up about something. It appears that the Klan has just made a dent in his consciousness. He has discovered bigotry. He recognizes it

now because it is clothed, as he thinks it must be, in vulgarity and violence. He is particularly wroth at the togery and trappings. I heard the younger man smilingly explain that a hood was more obvious than no hood at all, that hoods, at any rate, proclaimed a purpose and allowed villainy some concrete illustration. I heard him also remark that man has a dislike of the obvious and a love for ritual, and if you strip his churches bare and make them barren vaults he turns about to fantastic lodges with high ceremonialism and loud regalia. He tried some striking sentences about substituting torches for candles, but they were lost on the other who was busy with a different thought. Finally it came out. "But what are you going to do about it?" he asked in some fervor, "they're spreading. They're growing in numbers. They're. . ."

The other was not the least bit disturbed. He seemed rather to enjoy the prospect of the growing numbers. He laughed heartily. It was a far day since he had seen his friend so excited about the Church. And he said, somewhat as if he were lecturing a youngster: "Grow yourself. Opposition breeds opposition. Grow serenely, grow independently. Your own strength is your best offense. Grow in your own mind, in your own heart, in your own faith. Walk with your head up, proud of your knight-hood, secure in your truth. You don't have to impress others. Your effort may make them suspicious of your strength. You don't have to meddle with anybody. And if anyone insists on meddling with you, stand it for a while, and then! . . ." He laughed softly at his friend as if he welcomed the battle the other dimly dreaded, and quoted with some vigor:

Likelier across these flats afar,  
These sulky levels smooth and free,  
The drums shall crash a waltz of war  
And Death shall dance with Liberty;  
Likelier the barricades shall blare  
Slaughter below and smoke above,  
And death and hate and hell declare  
That men have found a thing to love.

Being something of a poet he grew in enthusiasm with the verses and at the last line his voice could be heard about the room. He smiled at his own exuberance, a negligent, happy smile, and then went on: "But as far as wasting your energy is concerned, as far as shaking your fists and shouting . . . I'll tell you a story. I asked a New England author the other day why he didn't attack certain enemies who were attacking him in the press. And he replied: 'When you go out shooting bears, you get good skins and a heap of glory. But when you go out shooting skunks all you get is the—'"

His delicately refined listener objected with a slight grimace to the word, so I shall not write it here. But everybody knows what one gets from a skunk. And as far as the moral is concerned I am inclined to believe the author and my young friend were right. At any rate, I was both interested and amused.



## Is Protestantism a Necessity?

JOHN D. TIBBITS

IT is at once a curious and a regrettable fact that the apologists of Protestantism are most vague and unsatisfactory precisely where they should be most clear and explicit. The Rev. Dr. S. Parkes Cadman affords a typical example of this in a thoughtful and in many ways suggestive article contributed to a Fall issue of the *North American Review*. And what makes it specially regrettable in the present instance is partly because of the intellectual eminence which Dr. Cadman occupies and adorns, and partly because of the very title of his article. Both lead us to expect much; yet each, unfortunately contributes to a double disappointment.

The theme of Dr. Cadman's discussion is "Protestantism and the World's Necessities." There is no question as to his capacity to discuss it, for both within and without his own denomination the doctor has impressed himself upon all as a thinker possessed not only of breadth and candor, but also of no little charm. It is true that he has limitations which are very real, but those limitations are so inseparable from his religious system, so co-extensive with all Protestantism, that no one would expect him to be free from their influence. Broad and sympathetic as his vision is, it is essentially a vision circumscribed by the middle class. It is to that class that his message is, consciously or unconsciously, directed and it is to that class that belongs the peculiar capacity to respond. There are some indications that it understands Dr. Cadman, as there are many indications showing how he understands it. But to the extremes, which we commonly call high or low, he would be quite impossible. It would be as far fetched to imagine Dr. Cadman influencing a congregation of longshoremen, as to imagine his influencing the University of Oxford.

All this, however, is by the way. The world of Protestantism is a middle-class world, and it is of and to that world that Dr. Cadman writes. He sees, as many of his colleagues see, the unmistakable signs which make for discouragement if not for despair; the growth of laxity and indifference; the lessening of positive religious belief. But he sees as well, that to which so many of his colleagues are blind. Religion, also, has been at fault. It is somehow out of joint with the age. And the great masses of the people are strangers to it, not only as regards their belief, but increasingly so as regards their morals.

How then, and in what way, is Protestantism a necessity to the world? Few will deny the necessity of religion as an abstract proposition; but what is there, after all, in the intrinsic nature of Protestantism which fits it

to fill the void? Dr. Cadman has raised a question which must interest every student of theology; but the question presupposes lucidity in the answer, and that as a requisite condition to sustaining the interest.

If there is one proposition upon which all theological reformers of whatever age or school seem universally agreed, it is this: that the world is clamoring for a religion just such as they themselves possess, and just such as it conspicuously lacks. This idea is as traceable in the writings of Luther as it is in the writings of the Modernists. But while time generally brings the conviction that the world has not been clamoring for any religion at all, yet the psychological law seems well nigh inviolable; and to this law Dr. Cadman proves no exception. "It [the world] implores us," he writes, "for a spiritual ideal, in more complete accord with the meditated experiences of life."

Now try as one may, it would be difficult to imagine Dr. Cadman writing a sentence more unsatisfactory or obscure. But though it lends itself to several more or less plausible inferences, its most apparent meaning seems to be that what the doctor calls the meditated, but what are really the analyzed, experiences of life, ought to determine, to mold, and of necessity to limit our spiritual ideals, alike in a qualitative as well as a quantitative sense.

But what are these analyzed experiences of life, or, to put it more accurately, what do our experiences of life, when analyzed, turn out to be? Dr. Cadman is enough of a psychologist to realize fully that in thus dealing with experiences, he is dealing with nothing other than what one might call the mental residues of such actions as partake of a moral or religious nature; and he must surely be aware that if the analysis is deep enough and candid enough, these mental residues will fall into one of two classes. When derived from the emotions they are simply that pleasurable state of the feelings which we call complacency. When, however, they are related to the intellect, they seem nothing more nor less than very ordinary and oftentimes quite meaningless impressions.

Now if it is the theory of Dr. Cadman that impressions are the test of truth, and that complacency is a measure of sanctity, it is easy to see the bearing which all this has on the ultimate spiritual ideals of religion. What it is not easy to see is how the entire process differs from that of the old theology; for if there is one sense in which Protestantism has been consistent throughout its history, it is this persistent valuation of experiences along the lines as above stated. What, then, does Dr. Cadman import into the problem which is not already with us? He surely

cannot add to the changeability of Protestantism as regards its ideals, any more than he can add to its changeability as regards its dogmas. Now just what is the import of his lament, that the ideals now in the world are not higher than they are, when it is admitted upon all sides that the world is conspicuously failing to line up to such ideals as it has? There have been many illustrations in history of men who reached up longingly after higher things. There is no illustration of whole masses abandoning all trace of spirituality simply because the spiritual ideals that they had (though admittedly in advance of their achievement), were not spiritual enough.

All this, however, may be a misconstruction on my part of what Dr. Cadman really means. I certainly have no wish to misrepresent his thought in any way; but the inference I have drawn from his words seems that which is at once the most plausible and the most apparent.

But the chief interest in Dr. Cadman's discussion centers in his theory of a rational foundation, upon which the religion which he considers of so much importance to the world, is to repose in logical security. This, of course, lies at the base of all, and upon it all must of very necessity depend. Nor does its importance escape the keenness of the doctor's vision. There are many religions in the world, sharing in all degrees of the irrational and the absurd. But though Dr. Cadman knows well that the world is not strong on formal logic, he knows equally well that it is strong on common sense, and that it is somewhat prone to consider as common sense any argument sufficiently clothed with smoothness and plausibility. It is perhaps for this reason that he fails to descend to any considerable detail; or else it is because he considers the following rather axiomatic sentences to be so self evident as to at once compel conviction, and exclude attack:

It is the sole function of science to deal with the visible realities. It is the sole function of religion to deal with the boundless reality of the invisible universe. It is the function of a well equipped Church to heal the breaches of faith and intellectualism by its vital correspondence with the love of truth.

If Dr. Cadman had stopped at the end of the second sentence, leaving us only his clear and definite conception as to the two respective planes of sciences and faith, few if any would have disputed him. As far as it went, it would have been logical and convincing enough. Too few there are, both in science and in theology, who clearly see and keep constantly before them the fact that the proper field of science is the field of the natural faculties, and that the proper field of theology begins precisely where the natural faculties end. But in the sentence which immediately follows, Dr. Cadman seems to confuse the very distinction upon which he has himself insisted. He appears to look upon theology and upon what he is pleased to call "intellectualism" as partners, and at the present time unfriendly partners, in a field common to both. Again he plunges into obscurity, more now to be

deplored than ever. The intellect is as surely a natural faculty as any other. It may, indeed, transcend experience in its induction of those principles which are, to experience, necessarily precedent. But as regards its entry, by its own unaided powers, into the field of supernatural truth, it is distinctly as limited as are the senses and the feelings. How, then, can it be an equal partner, much less a competitor, of supernatural religion?

And even if Dr. Cadman's assumption is correct, that the breach between faith and intellect is due wholly to the fact that one or the other is defective in the love of truth; what guarantee is there that, were this love of truth to be supplied, the breach would forthwith be healed? The value of religion, in an intellectual sense, lies in its power to bring us into contact with the supernatural order. The intellect is confined strictly within its natural limits, and every seeming excursion beyond those limits is simply an entrance into the field of irresponsible and unverifiable impressions. The older Protestantism dealt with these impressions as though they were facts. From sheer psychological ignorance it substituted and transposed faculties at will. And it is by no means improbable that one of the chief reasons why Protestantism in this age and generation has been abandoned by thinking and unthinking men alike, is to be found in the ever growing perception of this cardinal defect in its mental scheme. Does Dr. Cadman stand for this confusion of thought? Although I may again have misconceived him, his words certainly suggest it.

But putting all this aside, and assuming that I have misread his meaning consistently and throughout, the most serious question of all, yet remains. How, after all, are the facts with which religion specifically deals, the "boundless reality," to use the doctor's words, "of the invisible universe," to be brought down to the plane of our faculties, and be made the objects of our knowledge? For though they are indeed above and beyond experience, it is clear enough that if we are to know and understand them, there must be somewhere a point of intersection with the natural order. It is the climax of misfortune that Dr. Cadman fails to offer an explanation, or even to convey a hint.

True it is that one of the doctor's sentences seems, at first sight, suggestive. "The center of its [the Church's] trust," he writes, "is neither a creed, nor a book, nor a cosmogony, but a Person and a Life." Yet instead of solving a problem so vital to the entire discussion, this sentence, upon reflection, will be seen merely to propose another. For who is to acquaint us with the facts regarding that Person and that Life; and by what process are we to verify them? Explain it as we will, if Christianity is without a foundation of solid fact, it loses all its significance and all its point. And unless it can guarantee the facts upon which it is founded, it fails to answer an imperative demand of reason. Of all this Dr. Cadman is well aware. He sees that neither inspired books nor



historic creeds can, of themselves, bring Christ into that direct contact with the problems of today, which is essential to a living faith. But what he signally fails to see is, that the one thing necessary to the solution of the entire problem, is the very thing which the basic principle of Protestantism forbids.

How, then, can Protestantism be a necessity of the world? There are some, without doubt, whom Dr. Cadman's argument will convince; but for others it will simply recall the old question and illustrate once again how impossible it is to make rationally presentable a religious system from which every vestige of authority has been removed.

## Mgr. Filippi and President Obregon

C. M. DE HEREDIA

**P**RESIDENT OBREGON has the power to order any *inconvenient* foreigner out of Mexico without giving any reason whatsoever. This is a power granted to him by the Constitution. So, if he had sent Mgr. Filippi, the Apostolic Delegate to Mexico, out of the country, without giving any reason therefor, his action, although wholly unjust in the present case, would have been "perfectly Constitutional."

But Mr. Obregon gave the reason for his action by saying: "Mgr. Filippi has broken a Constitutional law." The President, as we have said, has the right to expel the Apostolic Delegate, for the latter is a foreigner; but, Mr. Obregon has no right to "calumniate anybody," whether a delegate or not. And, by saying that Mgr. Filippi has broken the law, Obregon is calumniating the Apostolic Delegate.

"A calumny is the malicious imputation of a specific act qualified by the law as a trespass, when the fact is false or the person is innocent." (Art. 643, Mexican Penal Code.)

Now, President Obregon has falsely and maliciously accused the Apostolic Delegate of breaking the Mexican Constitution.

The Mexican Constitution forbids "public worship" outside of the churches; but Obregon accuses Mgr. Filippi of having performed an act of "exterior" or external worship. Now, as it is supposed that Mr. Obregon, as President, should know the Constitution, ignorance does not explain his erroneous interpretation of the law. Malice is the only explanation. President Obregon uses the word "external," which is not in the present Constitution, knowing that by using the word "public" he could never impute to the Delegate the crime of breaking that special law. Public worship, as well as private, may be indoors or outdoors, that is, exterior or interior. What the present Constitution forbids is public worship, i. e., that which takes place in a *public place*, whether small or large. A public place may be a small alley or a large park. Now, as we have said, the Mexican law forbids

worship in a public place, whether large or small, out of doors or indoors, except in the churches recognized by the Government. So, if I were to say Mass in a small room in the basement of a public building, I would be liable to punishment by that law, just exactly as much as if I were to say it on the public grounds of a public park.

A domicile, according to Mexican law, is the dwelling place with its grounds of a person and his family, his family residence, or, lacking this, his principal place of business. Whether this is large or small, is not material. Now, the Mexican Constitution allows anybody to perform any act or acts or worship at "his private home"; whether before one person or a thousand, outdoors or indoors; in a small place or in a large place is of no consequence.

Here are the facts that concern Mgr. Filippi: In the private estate and residence (domicile) of Mr. Macias, in Silao, State of Guanajuato, Mexico, there is a hill. On that hill, Mr. Macias wished to erect a statue to the Sacred Heart. Nobody can deny that legally he has the right to do so, any more than if he had planned to erect there a statue to Obregon. For the laying of the cornerstone, he invited several Bishops and the Apostolic Delegate. There, on Mr. Macias' private estate, the ceremony was performed, under a temporary tent. If Mr. Macias had had Mass said on the roof of his house, even if the priest could be seen from a public square, the law would not have been violated, as the law allows him to worship in his own domicile, whether indoors or outdoors. So, just as he could have legally selected his garden to erect the statue of Our Lord, he selected a hill, inside of his estate, and there the ceremony was performed, "inside of a tent," not for the sake of observing the law, but for the "comfort of the guests." He knew that he was within his rights by having "outdoor" services within the boundary of his estate; but, in order to make sure that he was not breaking the law, he consulted beforehand the Governor of the State of Guanajuato, and proposed to him the case, in order to avoid any trouble for his guests. The Governor declared that Mr. Macias was acting within his rights in having a religious ceremony on his own private estate, and so, with this approbation, Mr. Macias proceeded with his plans and the ceremony was performed.

The State of Guanajuato is a free State and Obregon has no right to intrude therein. That is against the Constitution. In case Mr. Obregon had any objection against this ceremony, he could have it stopped through the Governor according to Art. 120 of the Constitution. There was no secrecy about the affair, for it was announced everywhere beforehand. I, myself, though here in the States, knew of it more than two weeks ahead. So if there was any violation of the law—and there was none—Obregon could easily have taken steps to prevent the action.

The "Laws of Reform" which are "abrogated by the present Constitution," forbade external worship; but the present Constitution does not forbid external, but only public worship. So, President Obregon, in a malicious manner, uses the word "external" which certainly cannot be applied to the present case, instead of "public" in order to score a point unjustly. If the ceremony of the laying of the cornerstone on the hill of Cubilete, inside of the private property of Mr. Macias, had occurred ten years ago, when the Laws of Reform were in vigor, it would certainly have been a transgression of the law, because the act was external, but now, with the present Constitution which President Obregon advocates so much, this act is not punishable by law, for though the act was certainly external, or outdoors, it was not public: legally it was as private as if it had been performed inside of a room, at Mr. Macias' residence. The hill is a part of his private domicile, as well as his parlor. Let us suppose that for some reason the police had orders to arrest Mr. Macias in his domicile if they found him on the top of the hill, they could arrest him, because the hill is a part of his domicile.

So, we see that the Apostolic Delegate did not violate the present Mexican Constitution, by going, at the request of Mr. Macias, to bless, under a tent, the cornerstone of a statue erected on private grounds. Besides, even if, for the sake of discussion, we were to admit that

there had been a transgression of the law, President Obregon had no authority to interfere and take the case in his own hands, thus usurping the rights of the Federal tribunals and thus breaking the Constitution itself. Article 104 of the Constitution (1917) says: "It concerns the Federal tribunals to take cognizance of controversies of a civil or criminal order which may arise about the interpretation and execution of the Federal laws." And here is certainly at least a "controversy" about the fulfilment and interpretation of a Federal law. It belongs to the tribunals to decide it, and not to Obregon.

Now, according to the law, in a case like this, the punishment for breaking the law should be applied to the promoters (*autores*), not to the "guests," and Mgr. Filippi was not a promoter, but an invited guest. If Mgr. Filippi, for taking part in the ceremony should be arrested, Obregon should arrest more than 50,000 other people who assisted as guests at the ceremony.

In short, though President Obregon has the right to expel from the country an "inconvenient foreigner" without giving any reason for his action, he has not the right to calumniate anybody and he has done this by accusing the Apostolic Delegate, in a malicious manner, of breaking the law, which, as we have now seen, he has not done. But, even if he really had done so, President Obregon had no right to try him. That belongs to the sphere of the Federal tribunals.

## Tutankhamon and the Israelites

JOSEPH HUSSLEIN, S. J.

NEVER perhaps did the announcement of antiquarian discoveries so awaken the spirit of romance slumbering within the heart of every man, as when the news of the royal treasures brought to light from the tomb of Pharaoh Tutankhamon, in the Valley of the Kings, was flashed across the wires of the world. The outer chamber only had as yet been opened by the discoverers, Lord Carnarvon and Mr. Howard Carter, but what a wealth of riches!

There, with carved and modeled figures of the King and Queen, was the throne itself on which the Pharaoh had sat in all his magnificent state. There were the splendid ceremonial couches of Hathor, the Lion and Typhon; the gilt chair sparkling with turquoise, the beds designed with all the artist's and the lapidary's skill to bring happy dreams to the monarch's rest. There, bright in gilt and rich with precious stones, were the four chariots in which he rode, often drawn perhaps by his attendants. From these he viewed the thousands of slaves, with backs bare to the scorching sun, who toiled beneath the rods of their drivers, that with the utmost haste they might complete the monuments of their lord's ambition. There even were the brilliant robes at whose rustle all the court was awed, and the instruments of the

musicians who celebrated the royal praises in the days long ago. There, too, most precious of all these precious things, were the rolls of papyri, not yet scanned, whose secrets would in time be revealed to all the world. And then to think that beyond this chamber there might still be a next, and a next, and a next! No one could tell.

No wonder then that Pharaoh Tutankhamon was suddenly raised to a posthumous notoriety greater than any he had ever attained in his own days of life. But among all these objects one was singled out as of special interest by the former Inspector General of Antiquities for the Egyptian Government, Mr. Arthur Weigall, himself one of the discoverers of the tombs of Yuaa and Tuau, the parents of Queen Tiy, as also of the burial place of Akhenaton, the father-in-law of Tutankhamon. The object in question was an elegant footstool, inlaid with a row of figures of slaves or captives, some of them with pronounced Semitic features. Quite possibly, remarks Mr. Weigall, these were the "actual Israelites of the Exodus," and lo, forthwith Tutankhamon becomes "the Pharaoh of the oppression"!

Here then a new field of interest is thrown wide open to us. The fate of the Hebrew workers under the Egyptian bondage, and their liberation through Moses, are not



merely incidents of profound religious importance, they are also viewed in our day as one of the most striking episodes in the history of labor. As such they have long engaged the attention of social historians as well as of Bible students. Unfortunately, throughout these studies the miraculous and the supernatural are commonly ignored and implicitly, if not openly, denied. What alone is accepted as worthy of consideration is the historic basis of fact, which even the rationalist thinker cannot refuse to see. This also is in a manner the attitude of Mr. Weigall in the special article cabled by him to the *New York World* for January 23.

In the fact that Tutankhamon, whose reign began about the year 1350 B. C., was without a son to succeed him, and in the recurrent failures of the male line among the Pharaohs of this entire period, Mr. Weigall sees a confirmation of the Scripture account of the death of the firstborn of the Egyptians at the hand of the Lord: "From the firstborn of the Pharaoh who sitteth on his throne even to the firstborn of the handmaid that is at the mill." Not Pharaoh only, but the Egyptians as a nation, had mocked and afflicted the children of Israel and as a nation they were also punished. In a similar way confirmation of the ten plagues narrated in the Scriptures is sought purely in the frequency of plagues in the Egypt of this period. We do not quarrel with the historic fact he cites. We all know such purely natural visitations to have been common not in the century of Tutankhamon only, but in the succeeding century as well. In reference to both the subjects just mentioned, Mr. Weigall says:

Biblical students will find herein a confirmation of the Exodus story of the death of the firstborn, or at any rate likely basis for the fact on which the tradition grew up. I notice too that in the great inscription of Tutankhamon, to which Horemheb also inscribed his name, reference is made to the fact that Egypt was overridden with plagues and that the gods had neglected the land. Egypt indeed was in a bad way during that period, and even if the biblical story of the plague is doubtful we can well understand on what that story is based.

The intelligent Catholic well knows that the frequent occurrence of plagues, purely natural in their origin, in no way conflicts with the occurrence also of other plagues, perhaps in most instances entirely similar although more intense and terrible, sent expressly by Almighty God as a sign to confound the idol worship of the Egyptians and to liberate His children from the hands of their oppressors. To consider these manifestations miraculous it suffices that under such circumstances they were sent instantly and as instantly allayed for no reason, except God's command. Yet we may add that, because of the fatal consequences to the Egyptians, the turning of the waters into blood could in no way be accounted for merely by the natural phenomenon known as the "red Nile." Those who believe in God and in His inspired Word find no difficulty in the Scripture miracles.

But to return to the Pharaoh whom we have left sleeping in his Valley of the Kings. Is Tutankhamon in real-

ity to be accepted as the Pharaoh of the oppression? The conditions pointed out above as existing in the period of his reign existed also during the reigns of the other princes of this period. They could not therefore single him out alone as the Pharaoh whose oppressive measures finally led in the natural order to the Exodus that took place under his successor. Neither can the picture of the Israelitic captives give us any clue, since Tutankhamon was but one of a series of Pharaohs who lived in an age of religious fanaticism which may well have led to many and serious troubles with the now vast colony of Jews in the Gessen district, east of the Delta of the Nile.

The period of internal disturbances began with the reign of Akhenaton, who sought to change the religion of the Egyptians by turning them from the cult of their god Amon to the worship of Aton, or the Sun's Disk. He overthrew the monuments sacred to Amon or erased his name. His son-in-law and former courtier Tutankhamon came to the throne in the backwash of all these troubles. This is plain from the fact long familiar to Egyptologists that, probably under popular pressure, he had changed his own name from Tutankhaton, "the live image of Aton," to the form by which now we know it, signifying "the live image of Amon." In the same way his wife, one of the daughters of the old Pharaoh, altered her name from Ankhespaaton, "she lives by Aton," to Ankhesamon, "she lives by Amon."

"A plague on both your gods!" was naturally the Jewish attitude towards these contentions. We may well believe, too, that the Egyptian Know-Nothing movement which was to become so pronounced against all foreigners had already broken out. The Semitic foreigners, moreover, were not merely hated but also feared because of the aid they might give to any Asiatic invader against the tyrannical kings. They occupied a strategic position.

But there is one reason why Tutankhamon cannot possibly have been the Pharaoh of the oppression, and that is the brevity of his reign. The exact length of this is not known to us, but the dates of subsequent reigns make clear that it could not possibly have been of long duration. Professor Newberry of the University of Liverpool, long connected with Egyptian studies and excavations, believes that "the probability is that he reigned only six years." Even were his reign found to have been much longer it could not attain to the length required for the Pharaoh from whose wrath Moses fled after slaying the Egyptian. Probably forty years elapsed between this event and the appearance of Moses as the messenger of God before Pharaoh. If moreover we take the Pharaoh of the infanticide as identical with the Pharaoh from whom Moses fled as a grown man, a claim which is made by our commentators, the duration of his reign was enormous. "Now after a long time," says the Scripture, "the king of Egypt died."

In the history of this period there is one Pharaoh who, for this and for many other reasons, has by modern scholars been generally accepted as the Pharaoh of the

oppression, and this is Rameses II, who reigned for sixty-seven years and lived to be about eighty-four years old. He was succeeded, about 1225 B. C., by his son, Mineptah I, who would thus be the Pharaoh of the Exodus, before whom Moses and Aaron appeared. On the gigantic statue of this king, too, it is noted that his eldest son had been associated with him and died before him. Nothing of course is said in the Scripture that would require us to assume that the Pharaoh of the Exodus had perished in the waters of the Red Sea.

The difficulty alleged in this connection is the inscription found on the famous stele of Mineptah I, that: "Israel is desolate, her seed is not." Yet this might readily refer to a small remnant of Israelites exterminated by him after his own disaster, which we would not expect to find recorded among his achievements. Those who know the methods of the monarchs in the valley of the Nile would not look for such records. Mineptah's reign, we may add, began more than a century after the death of Tutankhamon.

The question of the oppression and the Exodus is too vast to discuss here, save for the few remarks already made. Our knowledge of dates and rulers, too, is still so vague and uncertain that it would be rash to speak with positive assurance on these events. Egyptology itself is still at its dawn, but there need be no dread that the biblical narrative will be in any way reversed by the discoveries of Egyptian antiquities.

## A Near View of Coué and His Methods

JAMES J. WALSH, M. D., PH.D.

**F**EW men have come to the United States from Europe, even in these later years, when as a people we have been so much more interested than before in Europeans, who have attracted so much popular attention as the very interesting Frenchman, M. Coué. He has been with us during the month of January and has found that so many people wanted to hear him and were willing to pay a good price for the privilege that he is to stay with us during a good part of February, the proceeds of his lectures to be devoted to the foundation of a Coué institute in New York. He is rather anxious, however, to get back to his home town of Nancy, to continue his beneficent labors in the cure of the afflicted. He insists that he does not cure anyone, but that he teaches people how to cure themselves. He says very candidly that anyone who comes to see him expecting to find in him something extraordinary will be grievously disappointed. A single glance at him as he stands on the platform ought to make that very clear. He is a middle-sized Frenchman, with just a *nuance* of *embonpoint*, such as most middle class Frenchmen of reasonably comfortable circumstances have, and he manifestly does not take himself too seriously. He wears a very conventional French beard, and clothes that are a little remarkable on the platform in America, because they

lack the customary appearance of having been recently ironed.

The contrast between him and his audience is very marked. Nine-tenths of the audience at least, were women. Most of the men present were either well on in years or showed in their faces that they were in delicate health, or considered themselves ill. Most of the women were well dressed. Many of them were beyond middle life, but very few of them "dressed the part." There were a good many ladies present who might well be grandmothers, and perhaps were, but they dressed in the fashion of their granddaughters, and their eyebrows, lips and cheeks were touched with color enough to give them distinction. Many of the ladies looked as though they did not have very much to do.

Though M. Coué himself was candid and simple there was, from the very beginning, a tension about the audience which indicated very clearly that most of those present felt that they were enjoying the privilege of contact with a very marvelous wonder worker. This M. Coué deprecated, but could not dispel. He said that all he knows is how to teach people to help themselves and to improve their condition of body, even when cure of their malady may not be possible. Thousands visit him at his clinic at Nancy every year; some sixty per cent of these are said to be cured, and well above ninety per cent of them receive relief. He read some letters to the audience received from American patients which show that in this country there are many who feel that even his very short stay here and the slight opportunity they have had for contact with him, have proved the greatest possible benefit to them. The stage is evidently set for a series of cures here, for our people are in a receptive state for suggestions that would surely prove curative of all merely neurotic and psychoneurotic affections.

Coué's demonstrations are not very satisfactory for anyone who recalls the work of the hypnotists or the wandering "magnetizers" of a generation ago, who used to do "one night stands" in the little towns of this country. The trick of having people clasp their hands together and press them tight, tight, tight, saying all the time "I cannot open them," "I cannot open them," and as a matter of fact not opening them, is rather a familiar memory from the olden time. When one of his subjects actually did get his hands apart in the conditions suggested, and manifestly without any trouble, M. Coué assured him, and the audience, that of course he had not continued to think "I cannot open them," but had changed his mental attitude to "I can open them," and then of course he was free to take them apart. The wandering magnetizers preferred to make this demonstration with the eyelids, and that somehow seemed more effective. M. Coué's exhibit drew a round of applause, however, which showed very clearly how much his audience was with him and how ready they all were to see in him the wonder worker though he himself so emphatically insists he is



no such thing. Curiously enough his deprecation only made the feeling with regard to him all the more reverential. The one typical "shell shock" case who presented himself for treatment, a young man with a coarse tremor which developed after an explosion in a building in which he was, proved not to be a satisfactory example of M. Coué's power. This is, of course, a purely hysterical condition, a mental effect on nerves, but though he had already had several treatments his tremor was still very marked, though M. Coué attributed this to the excitement consequent upon presentation to an audience.

I had the privilege of a few personal words with M. Coué, of interest to me because I was in Paris as a medical student just as the influence of the Nancy movement in hypnotism was dying out. M. Coué's master at Nancy was Dr. Liebeault who reintroduced hypnotism into medical practise in the last quarter of the nineteenth century. At first M. Coué used hypnotism but gave it up for his own method of teaching people autosuggestion. As we look back on it hypnotism was the greatest joke on the physicians of the nineteenth century. We have a definition for it now that is accepted by practically everyone that hypnotism is induced hysteria. Physicians were engaged in curing hysteria or psychoneuroses of one form by giving the patients another form. The result was a great increase in hysteria in France particularly where now, that less attention is paid to the subject, *major hysteria* has become as rare as it is in other countries. The whole incident constitutes a serious warning against letting ourselves be stampeded by the fads of the moment in medicine, no matter how many cures they may seem to effect, for the great majority of them do harm in the end rather than good.

On the whole M. Coué's method of autosuggestion with its simple, good-hearted optimism, is sure to do good for neurotic patients, though it will probably do harm to those who have organic diseases, because it will keep them from using such medical and surgical aids as are absolutely necessary for their condition. His system of cure, founded as it is on the subconscious and unconscious is a *reductio ad absurdum* of all the more elaborate psychological therapeutics founded on the recent supposed discovery of the other self or the submerged self, or as one of the holders of so-called religious services at the hotels calls it, "the hidden giant of the unconscious." Under Coué the patient does not have to indulge in sex curiosity nor yet give up his intelligence and accept the idea that there is no such thing as disease in the world in order to be cured. All he has to do is to say to himself, "Every day in every way I am getting better and better." And if he once persuades himself of this he will proceed to get better, provided, of course, he has nothing physical the matter with him, except such physical troubles as are dependent on a discouraged state of mind, or a series of dreads that are making life miserable and are probably disturbing regular exercise, eating and sleep.

## COMMUNICATIONS

*The Editors are not responsible for opinions expressed in this department.*

### Washington's Ancestors.

*To the Editor of AMERICA:*

With February there is the annual republishing of Washington in current periodicals. The leading special in *Scribner's* deals with "Selby Abbey and the Washingtons," an entertaining account of this old Catholic fane in Yorkshire, England, in a clearstory window of which the oft exploited stars and stripes, Washington coat-of-arms, can still be seen. Much emphasis is laid on the fact that this window antedates even the cherished Sulgrave relic, so potent a factor in clasping post-prandial hands across the sea. It seems ungallant in this feminist age, when such trouble is taken thus to exalt the first President's male ancestry, that there is not equal persistence in telling that his mother, from whom he inherited much that makes his character so great, was Mary Ball, whose forebears came to Virginia from Ireland about 1690 with the McCartys and other families prominent in Westmoreland County. The Balls can be located in Dublin as early as January 25, 1637.

A much more sensible view, however, is that taken by former Senator Albert J. Beveridge in a review of the "Farewell Address" in *Columbia*. After noting Washington's pre-eminence in the affections of his fellow-countrymen, and that, "practically everybody agrees," he was, at the very least, one of the foremost figures of all time, Mr. Beveridge adds:

This being the case, we Americans have a right to be proud of the fact that Washington was American and nothing else. This fact is important since efforts have been, and are being, made, now that his pre-eminent fame is established and admitted, to claim the contrary. But the truth is that George Washington was exclusively and distinctively a product of American soil. His father and grandfather were born in this country, and his great-grandfather died almost exactly one hundred years before his mighty descendant took command of the American forces at Cambridge. Three generations of Washingtons lived in America previous to the birth of the founder of our Nation.

Another important historical fact that Mr. Beveridge points out, but which the Sulgrave associates carefully ignore, is the record that to Washington personally we owe the failure of the widespread, skilful and attractive propaganda of the British Commission of Conciliation to bring about a compromising peace during the year of desolation that had Valley Forge as its critical period.

Brooklyn.

T. F. M.

### The First Catholic Paper

*To the Editor of AMERICA:*

I am very sorry that dear T.F.M. was not with us in New Haven at the recent meeting of the American Catholic Historical Association to help us discuss the question of the Catholic weekly, or the weekly published by a Catholic priest, in Boston in 1791. It is only by having concurrent wisdom that we can hope to get at the truth. The paper on the subject in question brought out some facts that were quite unknown before and the significance of which must now be worked out.

One thing seems reasonably sure that no one will hereafter discuss Catholic journalism in America without at least a passing reference to *Le Courier Politique de l'Univers* (Boston, 1791). The reason for giving it prominence was the hope that someone, somewhere in New England, might turn up a copy of it, or even a portion of it, and then we might know for sure just what its character was.

New York.

JAS. J. WALSH.

# AMERICA

## A - CATHOLIC - REVIEW - OF - THE - WEEK

SATURDAY, FEBRUARY 10, 1923

Entered as second-class matter, April 15, 1909, at the Post Office at New York, N. Y., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on June 29, 1918.

Published weekly by The America Press, New York

President, RICHARD H. TIERNEY; Secretary, JOSEPH HUSSEIN;  
Treasurer, GERALD C. TREACY.

### SUBSCRIPTIONS, POSTPAID:

United States, 10 cents a copy; yearly, \$4.00  
Canada, \$4.50 - - - Europe, \$5.00

### Address:

Suite 4847, Grand Central Terminal, New York, N. Y., U. S. A.  
Telephone: Murray Hill 1635

CABLE ADDRESS: CATHREVIEW

Stamps should be sent for the return of rejected manuscripts.

### The Death of Father Dwight

“**T**HOSE whom death has awakened from this dream of life.” With these words the Rev. Walter Dwight, of the Society of Jesus, who died at the Novitiate of St. Andrew-on-Hudson, Poughkeepsie, New York, on February 1, concluded his last article in this review. The thousands who have learned to love his wise and gentle spirit will share the sense of loss which has come to his editorial brethren. Never did a literary style so completely reveal the man. His two volumes on the Blessed Sacrament, “The King’s Table,” and “Our Daily Bread,” bear witness to his simple, unobtrusive, yet fervent piety, while his frequent literary comments and observations in AMERICA were pervaded with a wholly delightful humor which, at its best, easily bears comparison with that of Charles Lamb. In his writings, as in his daily converse, Father Dwight could say a wise thing laughingly, and a hard thing, when needed, with a sympathy which never repelled but always won. Yet, when the occasion called for unusual sternness, his pen was dipped in a gentle satire which could effectively expose a fault without wounding the most delicate of sensibilities.

The editors of AMERICA, whom he edified and cheered during nearly eleven years of unremitting service, will remember him as a man wholly devoted to the cause of Jesus Christ, whom in the days of his youth he gladly chose to be his Lord and King. In his selfless, laborious life, he daily strove to conform himself more closely to the life revealed in Christ Jesus; he greatly loved the sick, the poor, and little children; to be in sorrow, was to have a special claim upon his delicate consideration. Too often must the editor of a weekly paper be content to be as one who writes upon the sand; but the sympathy and

intelligence of Father Dwight enabled him, in those occasional external exercises of the sacred priesthood which were possible in his life as an editor, to write upon the souls of many to whom he ministered in characters that will last forever. Assuredly, the Master who has promised life everlasting to those who leave all things to follow Him, will not be unmindful of His servant; yet in the spirit of the Church, we beg that all who read these lines will breathe a prayer that in the mercy of an all-loving Father, the gentle soul of Walter Dwight, Priest of the Society of Jesus, may speedily be conducted to a place of light, refreshment and peace everlasting. *Requiem aeternam dona ei Domine, et lux perpetua luceat ei.*

### Chaos or an Infallible Teacher

**L**AST week the metropolitan papers reprinted from two sectarian reviews citations which illustrate the necessity of an infallible teacher of faith and morals. Both the papers quoted are looked upon as official organs of the sect they represent. Despite this, however, one of the reviews judged a well known minister of its Church a heretic, while the other paper with the same standing and influence as its rival, declared the minister perfectly orthodox and quite within his rights in preaching as he did. As is clear, both papers cannot be right; the minister is either a heretic or he is not a heretic.

Who will decide the problem? Nobody within the afflicted Church, for, as has been made amply clear during the last two weeks, even the leaders of the Church disagree; besides, laymen and ministers, too, show no disposition to accept the judgment of Bishop or Bishops. Perhaps some one outside the Church could and would act as mediator. The Rabbi or the Unitarian would agree with the minister and pronounce the Bishop heretical; the primitive Methodist or Calvinist would agree with the Bishop and pronounce the minister heretical. No one could speak with certainty.

So it would come to pass that Christ taught a doctrine, insisted that salvation depended on belief in this doctrine, died for this doctrine, and, yet, left us without a guide or teacher to tell us for sure what the doctrine is on which our salvation depends. Under such circumstances Christ would certainly not have been God, but just a cruel monster who taunted harassed souls for some mysterious purpose. Where then is the infallible teacher in faith or morals? Either he or chaos must reign.

### Word From Federal Coal Commission

**T**HE Federal Coal Commission is justifying the expectations entertained at the time of its appointment. It is evidently working in an impartial and intelligent way. Its first report was submitted on January 15 to the President and Congress. It is in no sense exhaustive, since the purpose of the Commission is to make



known periodically its findings of facts, rather than to attempt any complete statement at once. Similarly the Commission merely hints at its methods of approaching the fundamental problems of the industry without seeking as yet to point out a solution. Prudence would suggest no less.

The capital invested in the entire coal industry, according to the best estimate that could hitherto be made, amounts to about \$2,330,000,000. Of this total only \$430,000,000 is invested in the anthracite region. It is therefore evident that the great problem must be faced in the bituminous field. The recent strike sufficiently acquainted the public with this fact. What was not so specifically known is the further item that in the anthracite field there are only 174 producers, eight of whom control over seventy per cent of the annual output, while the commercial producers of soft coal number at least 6,000, to say nothing of thousands of wagon mines and country coal banks. The domestic consumption of bituminous coal amounts to only ten per cent of the total produced while the railroads alone use twenty-eight.

The supreme problem in the coal industry, as has been repeatedly pointed out by all experts in this subject, lies in overdevelopment. This, the Commission finds, is due partly to the policy of railroads in encouraging the opening of new mines and new mine fields as sources of revenue for themselves, partly to car-distribution rules that permit if they do not positively encourage a larger capacity than the market requires and partly also to the establishment of freight rates that promote the development of new fields. Shifts of the centers of consumption naturally cause the abandonment of old mines with all their large investments of money. Then, too, there is the question of unionization that vitally effects the industry, and the opening of new mines by large consumers. It is interesting, therefore, to note how the Commission approaches a solution of these difficulties. Its report says:

The inquiry involves the whole question as to what is best for the people, free competition, government or private ownership, regulation or control in the coal industry. Should the operators in given areas be permitted to combine so that the low-cost mines would furnish the product to the people, and the high-cost mines kept in abeyance to meet an emergency, properly regulated as to price and profit by some governmental agency, or should this prime necessity of life and business be left wholly to open competition in the market?

Forecasting then, in a general manner the practical conclusions that may be arrived at, the Commission thus briefly states them:

It may be that both private property in an exhaustible resource and labor in a public service industry must submit to certain modifications of their private rights, receiving in return certain guarantees and privileges not accorded to purely private business or persons in private employ.

The full figures of the profits of production and distribution during the past ten years are not yet at hand, but a thorough examination is under way. The preliminary

statement concerning speculation points out the "spot mark" methods used by operators in certain mines. These men apparently guard themselves against car shortage by certain clauses in their contracts, which in reality enable them to withhold deliveries upon these contracts in order that a large proportion of available cars may be used to ship coal to a "higher spot market." The publicity itself given to such methods will greatly avail to remove the objectionable practises.

#### The Attorney-General and the Law

THE Attorney-General of the United States has just sent a letter of advice to the Rotary clubs of the country, in which he declares that "the individual's first duty is to respect and obey the laws" of the commonwealth. That obedience to law is an obligation incumbent upon citizens no one doubts; but on the other hand, few will admit that it is the first duty of our people. Prior to it comes the obligation of voters to see to it that our laws are not only reasonable in themselves but consonant with the desire of the majority of our people.

Democracy is government by law enacted by all the citizens, or at least by a majority of them, for the benefit of these selfsame citizens. When voters send representatives to the legislative halls of the country, they do so on the understanding that the function of those elected is to do the will of the people whom they represent, to express through law the desire of their constituents.

Hence it follows that the first duty of citizens is not obedience to law but a discriminating use of the ballot. In this way alone can democracy be brought to serve the purpose for which it is intended. Of course this is a primal and very elementary truism, but its neglect is the very reason why the Attorney-General feels obliged to appeal to citizens for a better observance of law. For after all if our laws represented the will of our citizenry men would be only too anxious to observe them. But as affairs now stand, the law represents the selfish or fanatical desires of powerful, factious minorities that give little thought to the needs of the people at large.

A democracy has been transformed into an oligarchy; and, as the public prints express it, "the people do not stand behind the law." Remedy this fundamental defect and the law will be obeyed. Preserve the defect, or worse still, aggravate it, and the exhortations of a thousand Attorney-Generals will fall on deaf ears.

#### Modern Religion

IN the midst of wars and rumors of wars the press is finding space for religious news. Magazines that a short while ago looked on religion as a trivial affair of interest only to the unenlightened are now discussing its need in national life and in world life. Newspapers that could find space for society scandals, robberies and murders only, suddenly discover that they have room enough

for sermons. They can feature religious news. This discovery of man's need for religion is modern, and, like most modern discoveries, it is old. There is a craving for religion in human nature that may be satisfied fully or in part, but the fact remains that it clamors for satisfaction. In the wildest orgies of paganism and in the latest vagaries of Christless sectarianism there is present the natural longing of the human heart for something that is above the realm of sense. We pity the pagan as he blunders through his idolatrous rites. But surely the modern man boasting of his civilization is as much to be pitied. He sends millions of dollars into pagan lands to destroy superstition and idolatry, while at home he is superstitious enough to take up any new ritual, and follow any leader who preaches a new doctrine. Idolatry is the last word that the present-day man would link with his civilization, yet this civilization is grounded on the idolatry of humanity.

This is modern religion in the press and in the pulpit. It makes humanity a god. It may use the terms of higher criticism, it may speak the message of social service or

cry out against creeds and dogmas, but for real religion it substitutes its own creed, and that is the worship of humanity.

The war and its aftermath have shaken modern religion to its foundations; those foundations stand out self-revealed, man the beginning and man the end. Humanitarianism masking behind religious phrases, the cult of the human replacing the cult of the Divine, pulpit and press filling the air with meaningless words such as "the Bible must be brought in line with modern thought," "the churches must get in closer touch with the people," "freedom of thought," "broadness of interpretation of the Word of God," these are the rallying cries of modern religion. They are answered by a cry that echoed centuries ago: "What think you of Christ? Whose Son is He?" This is the challenge that has startled the modernist of every century. The answer is the Rock on which modern religion is breaking today, as it broke in the days of the Caesars. For modern religion is old; as old as error, but not as old as Truth. The Rock is as old as Truth, for the Rock is Truth.

## Literature

### Puritan Historian and Spanish Hidalgo

IT is eighty years since Prescott's "Conquest of Mexico" was first published and immediately won a secure place among the masterpieces of American literature. In that first edition and succeeding ones, errors crept in which impaired their historical value. It is unfortunate that in the recent impression of the "Conquest of Mexico," edited by T. A. Joyce, and illustrated by Keith Henderson (New York: Holt and Company, 2 volumes, \$12.00) these faults should have been allowed to remain, or that attention should not have been called to the fact that they were pointed out years ago in an authoritative manner by an American scholar, Martin Spalding, Archbishop of Baltimore. In two papers, "The Character of the Conquerors," "The Religious Point of View of the Conquest," published in his "Miscellanea" (Baltimore: Murphy), the prelate subjected Prescott's "Conquest" to a searching analysis. The Archbishop does not stint his praise of the New England writer. In his eyes, the "Conquest" "is a splendid work on a splendid subject." The volume "not only sustains but elevates the character of Mr. Prescott as an historian." He gladly recognizes that should the chronicler persevere in his historical career "he will rank ere long among the very first, if not the very first, of our writers, and will stand very high even in proud and jealous England." He admires the style, which, according to him, "is chaste, polished and dramatic," less aromatic than that of Irving, "whose constant sweetness cloy," purer

also and more refreshing. If he finds him occasionally a little stiff, stilted and formal, he finds him as a rule simple, direct and manly.

The Archbishop, a man of extensive reading, admits that Mr. Prescott's industry and research are unquestionable. In spite of the almost total blindness which so greatly hampered him, the American historian had personally read, or through competent and trustworthy secretaries had made himself master of the greater part of the materials then at his command. To his credit, he follows his documentary sources, and with rare exceptions, is accurate in statement. According to De Quincey ("Joan of Arc") two strong angels stand by the side of history "as heraldic supporters," the angel of research "that must read millions of dusty parchments and of pages blotted with lies"; the angel of meditation "that must cleanse these lying records with fire." It is, as the Opium Eater acknowledges, impossible to avoid errors of detail. These can be readily forgiven, but an unfair and prejudiced verdict in the historian may not be pardoned.

Almost unconsciously, the dislike of the cultured Puritan betrays itself in dealing with Catholic history, doctrines and practises. Under his pen these become "Romish" and "monkish," and these terms have been kept in the new edition. Misled by the apostate Llorente, Prescott has grossly exaggerated and misinterpreted the deeds and the character of the Spanish Inquisition. The ghost of the Inquisition may be said to haunt him, and the parallels,



actual or implied, which he draws between the Aztec priests engaged in their inhuman sacrifices and the ministers of the Inquisition, are offensive to Catholics as well as to all sober-minded historians (Vol. I, pp. 41, 51, etc.). If he meets with a temperate and gentle friar like Las Casas, he must find in him an exception. Such a one, he declares, "affords the uncommon example, not to have been looked for certainly in a Spanish monk of the sixteenth century, of enthusiasm controlled by reason, a quickening zeal tempered by the mild spirit of toleration," (Vol. I, p. 283).

It would be easy to point out dozens of passages where the American historian unconsciously allows prejudice to color his pages. Accurate in statement, it is not so much by what he directly says, as by innuendo that he does Catholics and Catholic doctrines a grievous wrong. These innuendoes are of course imbedded in the text and the editor, Mr. Joyce, could not perhaps completely expunge them. But working with the resources of the British Museum at his command, he might have warned the reader that there was another side to the question. For the sake of historical studies themselves, that would seem to have been demanded.

With this restriction, for this fine edition of a fascinating book there can be nothing but praise. The striking black and white illustrations of Keith Henderson form a running commentary on the text as full of movement and dramatic power as the pages of Prescott themselves. In the story Prescott fairly surpasses himself. He yields occasionally to his inborn racial and religious prejudices, but the New Englander had too fine a soul not to kindle with genuine enthusiasm as he swings into his epic story. Seemingly on guard, at first, against these swarthy, iron-coated, morioned and booted captains and troopers of Old Castile, suspicious of their strange rites and religion, he soon catches the spiring flames of their enthusiasm and knightly daring. He rides with them into the fray. With these four hundred battle-scarred heroes, he shares the onset of war, the perils and the horrors of ambush and siege, the agonies of defeat and the triumph of final victory. Now and then he steps aside and coldly, offensively at times, he criticises their motives and their religion, which in spite of all the faults of these dauntless fighters, was their dearest possession. But, it is impossible for him to remain aloof from them in his disdain for long. When he sees the heroic leader of the band, Cortes, and such paladins as Alvarado, him of the mighty leap, whom the Aztecs, for the locks that hung like a golden fleece on his shoulders, called Tonatiuh, the Child of the Sun; when he sees Morla and Sandoval and Olid, recklessly, quixotically daring, brothers in arms inseparable in the fray; when he beholds them crashing their way through impenetrable pass and gorge to the gates of Mexico from the sea, winning an empire at the point of the sword, before such an attempt and such deeds "without a parallel in history" he yields. He then gathers together all his powers

as a story-teller to record their high adventure in pages of romance which can be also vouched for as the sober record of authentic history.

Wherever we turn in the dramatic events which the historian so vividly describes, we are never allowed to forget Cortes and the prize he seeks—an empire. Around these two, the hero and his objective, the light plays and the entire interest is centered. The faults, the crimes even, of the daring captain, are not forgotten. But the historian senses the idealism and the heroic proportions of the Spanish chieftain and does them full justice. His object and his purpose, the historian, almost in spite of himself, comes at last to recognize. If sordid motives mingled in the views of Cortes, he undoubtedly intended to replace the hideous religion which flung its sickening shadow over Anahuac by the milder sway of the Cross. Our age may call that fanaticism, but who will dare say that in the long run civilization and humanity were not the gainers?

Prescott is a far-seeing dramatist. He builds his story into a rigid unity. In every episode he skilfully holds and manipulates the many-colored strands of his gorgeous and yet substantial tapestry. On that texture he has painted and woven some of the most thrilling historic scenes of English letters. To surpass them we must go back to the sea-fight in the harbor of Syracuse from Thucydides, the battles of Cannae or Lake Thrasy-mene in Livy. The American boy who has hung in an agony of excitement and suspense over the picture of the flight of the Spaniards from the City of Mexico, and lived with the Conquistadores through every scene of the pathos, the horror and the superhuman bravery of the *Noche Triste*, must have felt at least once in life the thrill that comes from inspiring literature. In the "Conquest" there are many scenes almost as stirring. The storming by Cortes and his men of the great teocalli, the blood-stained temple where human victims were offered in sacrifice to the disgusting idols of Anahuac, the Homeric battles, the death of Montezuma, the unjust and cruel tortures inflicted by the angry victor on the princely Guatimozin, hero of a lost cause, must appeal to the dullest imagination. And everywhere gifts of the consummate writer make their presence felt by the clarity and rapidity of the narration, the vivid description, the apt selection of detail, the disciplined phrase, the rich but tempered coloring, the movement, vitality and unbroken stream of his crystal-clear composition.

The historian of the "Conquest of Mexico," as we have seen, speaks at times harshly of Catholic doctrines and practises. Carried away by the heroism and the ideals of Cortes, he renders him at last a splendid tribute, although he condemns, as impartial history must condemn, such unpardonable acts as the massacre of the helpless Indians at Cholula. But one figure emerges uncriticised by him, and unsullied in conduct, from his pages. For the white-robed Dominican friar Bartolomé de Ol-

medo, the chaplain of the little Spanish expedition, he feels nothing but admiration and respect. Before this splendid figure, who ever stood by Cortes as an Angel of Mercy to temper the severity, the pride and at times the unbridled anger of the Conquistador, the stern Puritan, who had but little respect for the priestly office, does courteous homage. It is a fine gesture which all readers of Prescott, Catholics especially, will gladly remember.

JOHN C. REVILLE, S. J.

**"LORD, IT IS GOOD FOR US TO BE HERE."**

Thou art alone on thy cross, my Lord,  
And I am alone at thy feet.  
Yet it is good it should be so,  
And oh, it is bitter sweet!

My arms are bruised from pressing close,  
The wood of thy cross is hard,  
And Thou wouldst bend down to comfort me  
But they nailed Thee fast, my God!

And yet it is good it should be so  
And oh! it is bitter sweet,  
To give my hurt for thy dear love  
And kiss the wounds of thy feet.

ELEANOR M. LEARY.

**REVIEWS**

**Battles and Enchantments Retold From Ancient Irish Literature.** By NORREYS JEPHSON O'CONOR. Boston: Houghton Mifflin & Co. \$2.00.

"The aim of this book," says Mr. O'Connor in his preface, "is to retell that part of the myth-history of early Ireland which deals with the *Tuatha De Danaan*, or fairies," and the purpose of writing, he says in a final word, "is to persuade Americans to consider the spiritual, rather than the political history of Ireland as interpreted in the legends of the Old Irish People." The battles take us from the land of the De Danaans to their passing into the green hills of Erin forever. These are stirring scenes and one does not know whether to admire most the bravery of leaders, the loyalty of warriors or the power of the Druid priests. We are reminded remotely of the old Greek myths, but the Irish folk tales are simpler, saner and sweeter. These tales may have been intended for children, but they will be enjoyed even more by elders who will find here the origin of the belief in "the little people" whose presence in the land is part of the household lore of every Irish home.

F. R. D.

**A [Dictionary of Religion and Ethics.** Edited by SHAILER MATTHEWS and GERALD B. SMITH. New York: The Macmillan Co. \$8.00.

Here is a volume, evidencing much work on the part of the editors and their many collaborators, of whom a large number are theologians and ministers. Yet as we close the book we can not help saying, "That is why Protestant churches are empty."

Dr. Smith states, under title "God," that perhaps the most important task of theology is to "reconstruct the fundamental conception of God in terms of modern philosophical demands." Rev. Mr. Scott in the article, "Jesus Christ," states that we cannot trust the Gospels entirely for there has been an overlaying of the original "by popular legend and theological reflections." To Mr. Hutton Webster, "Monkish vows, especially those of Eastern monks contain many survivals of the old tabu element." The penny catechism would have corrected the definition of "Mortal

Sin," and of the Sacraments which "as vehicles of actual graces are of primary importance"; a trip to Barclay Street would have prevented the confusion of the "Catholic Directory" with the "Ordo." The writer of "Double Morals" states correctly that the Church has a stricter standard for members of Religious Orders than for the laity but why add misleadingly "Protestantism rejected double morals insisting on one and the same kind of moral life for clergy and laymen?" Yes, by rejecting the "counsels" of the Gospels. Though we do not quarrel with many of the articles the atmosphere of the book is syncretistic and modernistic.

F. P. LeB.

**A Receivership for Civilization.** By DUREN J. H. WARD. Boston: The Four Seas Co. \$3.50.

**The Divine Invasion.** By HAROLD SHEPHERD. New York: E. P. Dutton and Co. \$2.00.

**Unity and Rome.** By Rev. EDMUND S. MIDDLETON, D.D. New York: The Macmillan Co.

Of these three books, the first is a plea for a new and scientific religion as conceived by the author, the second is a thinly veiled expose of theosophy, the third is a sincere and scholarly presentation of the need of Christian unity and the means whereby such a happy consummation may be realized. The first two have little or nothing in common with genuine Christianity, and, as they have to do with undocumented dreamings, are of no present or future value and so unworthy of serious consideration. Not so the third. It is Christian from the first page to the last, the while it embodies the longings of a Catholic heart to beat in harmony with the heart of the mystic spouse of Christ. The Rev. Mr. Middleton devotes over one hundred and seventy pages to presenting the mind of the early Fathers and Councils and of the Scripture itself on the question of the Primacy of St. Peter. He feels sure that any mind, which justly estimates the arguments, cannot but admit that the successors of St. Peter are by Divine institution infallible and dowered with universal jurisdiction. The remainder of the book, which, by the way, constitutes the practical part, discusses the possibility of Christian reunion and the means by which it may be effected. The author's fundamental principles are sound. It may be that the author is a little too sanguine when he notes Anglican tendencies towards Rome or discusses possible Papal concessions. The future is beyond human prevision. It rests in the hollow of the hands of God. But Rome stands before the other churches neither as a suppliant nor as an equal. She must take the first place, because it is hers by Divine right.

J. T. L.

**The Works of Samuel de Champlain.** Translated by Six Canadian Scholars under the General Editorship of H. P. BIGGAR. Volume I (1599-1607), with a Portfolio of Plates and Maps. Toronto: The Champlain Society.

The editors and publishers of this volume must be heartily congratulated for their scholarly contribution to the history of the West Indies, Canada and the North American Continent. They have undertaken a monumental task and everyone interested in Americana will eagerly await the appearance of the succeeding volumes. The rich red binding, the paper, the type, plates and maps are of the highest technical and artistic standards, and the quaint early seventeenth century French text may be easily compared on the same page with the English translation of the journals of the old French explorer.

The first part of the present volume deals with Champlain's voyages in the West Indies (1599-1601), the second with Canadian explorations (1603), the third with those in Acadia and Florida. These journals and reports are a mine of information, historical sources of the highest value for the geography and ethnography of the lands explored by the hardy seaman, as well as for their wealth and resources. Everywhere in them, the explorer shows



himself a God-fearing man, loyal to his king, kind to the crews with whom he sailed so many seas, zealous for the rights of religion and the welfare of the Indians, humble in success, dauntless in danger, more heroic still in defeat or failure. He shows himself a keen observer of current and tide, of winding twist in coast and bay; eager to learn of the riches and the resources of the country and to make use of them for the welfare of others. Samuel de Champlain was one of the noblest of the great men whom Old France sent to the New. He could have no finer monument erected in his honor than the one which the Champlain Society of Toronto is building to him.

J. C. R.

**From Berlin to Bagdad and Babylon.** By Rev. J. A. ZAHM, C.S.C. New York: D. Appleton & Co.

**The Cradle of Mankind** By W. A. and E. T. A. WAGRAM. New York: The Macmillan Co.

Any book of travel that comes from the pen of Father Zahm cannot but be interesting and instructive. He has long since won his spurs as an historian, an anthropologist, a voyager and an investigator. Wherefore he is especially well equipped to undertake the arduous task of composing what is at once a travelogue, a classical disquisition, a Scriptural study and an inquiry anent conditions in the Near East. From these premises it may be safely inferred that his most recent work, "From Berlin to Bagdad," will be studied by those interested in the primal centers of human activity with grateful appreciation. Among the many interesting features of the narrative may be noted a judicial inquiry into the relations of the Turks with the Armenians, a sympathetic estimate of Islam, an illuminating study of Eastern Christianity, and a detailed discussion of the site of Paradise.

The authors of "The Cradle of Mankind" cover in great part the same ground as that traversed by Father Zahm, and according to the same method, albeit they give more attention to anecdotes and local color. Moreover, and this cannot be too highly commended, they have clarified the text by the insertion of illustrations, plans and maps. However, from the viewpoint of historical, broad-minded investigation, they have marred a work otherwise excellent by introducing a false estimate of primitive religion and underestimating the value of Christian tradition. J. T. L.

**Heraldry and Floral Forms as Used in Decoration.** By HERBERT COLE. New York: E. P. Dutton and Co.: \$4.00.

**History of Art.** Vol. I. Ancient Art. \$6.00. Vol. II. Medieval Art. \$7.00. By Emile Faure. Translated by Walter Pach. New York: Harper and Bros.

The author of the first volume admirably says that the magic word "heraldry" is like a trumpet call that stirs the blood and summons back all the splendor of the Middle Ages. His volume is not an elaborate treatise on the difficult art of heraldry, which only a few experts like Mr. Cole himself thoroughly understand, but a study of its use in decoration; in the second place it treats of floral forms used for the same purpose. Enough of the principles of heraldry, which the author calls a species of pictorial writing, is explained to make the uninitiated grasp its main features. In the part dealing with floral forms, Mr. Cole calls attention to the originality, skill and influence of the artists of China, Japan and the Orient. On both subjects the volume speaks to the eye, thanks to the beautiful heraldic and floral designs scattered throughout its pages. Not only experts in heraldry but lovers of art in general will be attracted by the firm and significant drawings scattered in profusion in the work.

The central thought of Mr. Faure's first two volumes on the history of art is that art is the expression of the life of the race and the people. The thought is not new, Ruskin had already given expression to it, but it is here completely and methodically developed on a large scale. When completed the work will include

two further volumes, one on the Renaissance and the other on modern art. M. Faure takes a comprehensive view of the art of the world, for in his survey, the East, China, Japan, Persia, India, and in the West, the art of Mexico and of the South American peoples are not forgotten. Perhaps for a chronicler of facts, he writes too richly at times. But he is a great word painter and there is not a dull page in the work. Of Christianity, he has unfortunately a conception that would reduce it to the level of a system, not divinely revealed but the outgrowth of the myths of the past. Two or three of the illustrations had better have been omitted. The church called St. Pierre (Vol. II, p. 265) is in reality that of Notre Dame, one of the wonders of Poitiers and belonging to the eleventh century.

J. C. R.

**Samphire** By JOHN COWPER POWYS. New York: Thomas Seltzer. \$1.00.

**The Lions.** By EDWIN CURRAN. Boston: The Four Seas Company. \$2.50.

**Leaves On the Water.** By STANLEY KIMMEL. New York: Thomas Seltzer.

**All That Matters.** By EDGAR A. GUEST. Chicago: The Reilly and Lee Co.

**Slings and Arrows.** By EDWIN FRANCIS EDGETT. Boston: The B. J. Brimmer Co. \$1.25.

"Samphire" (if we may credit the legend on its "jacket") and the other poems in this slender volume "have in them a haunting and terrible beauty." To this many readers will demur. Perhaps Medusa was beautiful, but presumably she failed to impress favorably those whose misfortune it was to gaze on her. Mr. Powys unquestionably has power of presentation and is not unskilled in metrical effects. But to judge from so scanty a specimen, his range is limited to a narrow compass. He sees only gloom and by a ghastly light.

"The Lions" has for a sub-title "A Jungle Poem," though the appeal, if we mistake not the poet's aim, is to students of humankind rather than of natural history. At least the ten pages of iambic tetrameters, which cost the modest sum of two dollars and a half, seem to be an allegory or a parable for politicians. The poem is vividly descriptive, and shows an imagination strong and alert that runs unleashed.

"Leaves on the Water" is made up of "sketches" and "tales." The sketches are written in short lines of polyphonic monotone or unembarrassed verse or—if metrical—in rhythms too elusive for all but adepts. "Their dangling queues are studded with vermin" is a line that suggests realism and should therefore win admirers. The tales are in undisguised prose, short sentences predominating. Like the sketches they are pictures of the Orient, which an Oriental with a knowledge of English would doubtless find entertaining and perhaps instructive.

"All That Matters" is the title of a sonnet that introduce some of Mr. Guest's recent verse. The poems of the collection are bright with optimism, sing the praises of home life, echo the laughter of children. Such wholesome, cheerful verses are a welcome relief from the morbidities of the miscalled realism that enjoys such a vogue today. The concluding couplet of the opening sonnet is worth pondering:

"God gave us life not just to buy and sell  
And all that matters is to live it well."

Two lines without a complex. There are twenty-one illustrations.

"Slings and Arrows," of course, recalls Hamlet, but Mr. Edgett is no melancholy Dane. Rather he is literary editor of the Boston *Transcript*, who has collected a number of pungent paragraphs contributed during the past five years. The sling is not weighted with deadly missiles, and the arrows are not envenomed shafts. However much one may applaud Mr. Edgett's strictures on prohibition, the use of Holy Writ is not reverent enough to win approval.

T. A. B.

## BOOKS AND AUTHORS

*An Aquinas Catechism.*—"The Catechism of the 'Summa Theologica,'" adapted from the French of Father Pègues, O.P., by Father Whitacre, O.P., was highly recommended and praised by the late Benedict XV when it first appeared in French. The English translation is masterly; the doctrinal exposition loses nothing of St. Thomas' clearness in the rendition, while the references given at the end of each answer direct the reader to the Saint's volumes where the matter discussed is treated at greater length. It should be more than welcome to all interested in Catholic doctrine. Catholic high schools have an excellent text book in this catechism.

*Animal Life.*—"The Story of a Cuckoo's Egg" (Dutton, \$2.50), is a charming book for lovers of nature, telling as it does, of the strange egg in the hedge-sparrow's nest. Miss Hilda Terras shows good powers of observation and her camera work, shown in the score of beautiful illustrations, prove her an artist in this line.—"Kari, the Elephant" (Dutton, \$2.00), is an animal jungle tale of India, told by one who has evidently spent his life amidst the surroundings which he pictures for us. Dhan Gopal Mukerji tells well the story of the growth and adventures of the elephant, Kari. Such books, however, will have very little attraction for the average American boy and girl, because the foreign writer rarely grasps our boys' and girls' point of view. Some publishers think that the glamor of a name like Dhan Gopal Mukerji is sufficient to sell a book, but when they come to reckon the cost, they will find out that it is not.—"Star" (Doubleday, \$1.75), by Forrestine C. Hooker is a real live Indian pony story. As we are told on the cover: "It has three appealing features: first, it is about a pony; second, it is about Indians; third, it is true." The noble character of Quannah, and the loving personality of Songbird will captivate the hearts of every reader. The book is pleasingly free from that morbid sentimentality that crowds the pages of most animal stories of today.

*"The New Palestine."*—No one conversant with the state of affairs in the Near East will regret having read Mr. McCrackan's magnificently printed and superbly illustrated study of the Holy Land, entitled "The New Palestine" (Page). It is at once a travelogue, a social and economic study, a contemporary history, a sympathetic biography and an archeological inquiry, not only well balanced and comprehensive, but also reverential and attractive. The reader sees Palestine which is, in the setting of the Palestine that was. In the city which of old was brightened by the very Light of the World the children of Abraham weep as they contemplate the hill where once rose the Temple of God, Christians fix their eyes on the mount of martyrdom, Moslems turn their faces towards Mecca and the south, the while what is sacred to them all has been made a pawn in the game of world-diplomacy.

*Economics.*—"The A B C's of Business" (Macmillan, \$1.00), by Henry S. McKee presents in attractive form some elementary ideas of the character of our business organizations, the right making of money, wages and wealth, banking, railways and markets. His principles are sound, his style is attractive, and his manner of presentation persuasive. His concluding chapter, on education, says much in a small space.—"The Things That Are Caesar's—A Defense of Wealth" (Fowle, \$0.50) by Guy Morrison Walker is a book which claims too much. Great fortunes centered in the hands of a few have certainly made possible very great development along certain lines during the past hundred years, but to maintain, as the author apparently does, that the world is

indebted to the capitalist for most of the things worth having, is certainly untrue. It was poverty that stimulated many of the world's greatest geniuses to their greatest efforts, and it is very doubtful if the luxuries with which wealth surrounds us today enable us to lead a fuller life, in the truest sense of the word. "Render unto Caesar the things that are Caesar's, and unto God the things that are God's."

*Novels.*—"The Triumph of the Scarlet Pimpernel" (Doran, \$1.75), by Baroness Orczy, is the continuation of the adventures of a brave and altogether charming English nobleman during the reign of terror in France. The variety and thrill of hairbreadth escapes should satiate the most voracious appetite. The only disappointment is an utter lack of sword-play. The historical characters, as for example Robespierre, are depicted, as they ought to be, with a just but unsparing hand.

"Anne Severn and the Fieldings" (Macmillan), by Mary Sinclair, is a dull, depressing, unclean book which tends to destroy all belief in the sanctity of marriage.

"Miss Mapp" (Doran, \$1.75), by E. F. Benson, is a lady whom nothing escapes as she gazes from the bay-window of her garden room. Nor does Mrs. Plaistrow or the rector's wife or either of the Poppits miss a trick. All the characters are Victorian except that of Miss Coles. Well sustained humor abounds. The poltroonery, however, in chapter five is unblushingly reproduced from the "Pickwickian Papers."

"Balloons" (Doran), by Princess Bibesco, has a very suitable title. For it is a book of airy nothings, interesting only as a good specimen of futuristic writing. The gas used to fill most of the balloons is of a nauseous variety, the atmosphere of illicit love and sickening sentimentality.

*Sursum Corda.*—"Meditation Manual for Every Day of the Year," by a Father of the Society of Jesus (The Manresa Press, Roehampton), is a volume adapted from the Italian. Each meditation is short and pithy, consisting of one or two thoughts based on some passage of the Gospel, with a practical application. There is a very good introduction which describes the manner of making a meditation with success and profit.—"My Master's Business" (Herder, \$2.00), is a collection of some fifty short sermons by the Reverend Daniel L. Scully. An attempt has been made, and not without success, to treat old things in a new way so as to make the doctrine palatable, more interesting and up to date. The titles of the sermons being sometimes rather indefinite give little indication of the subject matter treated in them. In another edition, these flaws might easily be removed.—"Story Sermonettes for the Children's Mass," by Father Reuter (Wagner), will be gladly received by all who are familiar with the author's other works. Something useful and especially intended for children's instruction in the Faith will be found for every Sunday of the year.—"Helpful Thoughts for Boys," by Rev. Peter P. Conaty (The Paulist Press), contains helpful thoughts for older persons also and may be read and pondered time and time again. Twenty years of working among boys and young men should certainly qualify the author to speak with authority on his subject which in the main is self-development and self-reliance. All teachers of boys and all who have to deal with boys and young men, as well as boys and young men themselves, would do well to have this book at hand.—Dom S. Louismet, the ascetical Benedictine writer of Buckfast Monastery, has completed the fifth volume of his series on mystical theology. "The Mystery of Jesus" (Kenedy, \$2.00) is fragrant with rich devotion and holy intimacy with Our Lord, into whose company we are brought with a refreshing artlessness that brings back to our minds the pages of St. Bonaventure.



## Sociology

### Belgium and Social Action

THE now famous workingmen's encyclical of Leo XIII, "*Rerum Novarum*," was published on May 15, 1891. Perhaps no country responded more quickly and generally to the Pope's plan for the formation of Christian labor organizations than did the heroic nation of Belgium. The beginnings of these associations were laid immediately. Yet despite their local successes, it was widely admitted thirteen years later that something was still lacking for their full success. In fact, an incontestable diagnosis had located the ill as a lack of mutual strength. Man as an individual requires the helps of a common society and men united together in small organizations which have a common nature demand the same helps of a common society. The hermit is no more an anomaly as an individual man than as an individual society. Fortunately for King Albert's land the cure was at hand and the patient had faith in the man of science. Accordingly, August, 1904, witnessed the formation of the General Secretariate of Christian Syndicates. The birth-place was Ghent. Its purpose might be summarized in the motto: "United we stand, divided we fall."

True to the history of most great movements, the path to be trodden was anything but flower-strewn. Rather were many thorns encountered, some the seminal production of nature itself, many of malicious sowing. A "super-government," however, necessary for the coordinating of individual organizations in the wielding of pliable force, is always looked upon with suspicion. Nations in the death-vise of war resist the appointment of a generalissimo till the enemy's cry of victory sobers them. In the case of the General Secretariate it was an easy matter to arouse a similar suspicion. "Destroying trade-unionism" and "reducing us to slavery" were handy catch-phrases for certain of its opponents. While the proverbial stigma of "Socialist" to every movement in behalf of the workingman had of course its ephemeral existence in the mouth of an opposite class.

Fortunately, the man of the hour was at hand. His garb was medieval and academic, but these were symbols of the best thought and practise of centuries and the guarantee of complete submersion of self-interest in the cause of the worker. He was a spiritual son of St. Dominic, his name being Father Ceslas Rutten. With him theory, as it was accepted in the best schools of economics, was but a working hypothesis that must be proved by all-embracing experiments. As an illustration we are told that he put off the white Dominican habit and, bedecked in miner's clothes, worked for several weeks in the dungeons of the earth to study the environments of the men who dig coal. With the ammunition of such and similar facts and with the natural arms of eloquence and facility of writing in French and German, Father Rutten soon

gained the heart of the proletariat. He became in their words "our white general."

Progress for the work was, however, necessarily slow. Misunderstandings had to be removed, education regarding the Secretariate's nature to be instilled, wilful opposition to be demolished, union of societies effected. In such tasks five years were consumed. But the friar preacher and his companions were untiring and persevering. Gradually a campaign of propaganda was perfected and this long before that art had gained the skill which graced it during the World War. Workmen instructed in the principles of industrial democracy, were sent to various districts for the purpose of instruction, for counseling and conducting strikes, for directing labor papers and like offices.

Knowing from the war the heroic nature of Belgian priests, it is not a matter of surprise that these ministers of corporal as well as of spiritual works proved true to the opportunity furnished them in the case under consideration. They became in most instances the local directors of the Secretariate. Often this meant a great sacrifice, but it was willingly made. As a consequence of the active interest of these classes the work of the Dominican rapidly matured into branches and fruits.

By 1913 the membership had grown to 102,177. These represented the individual syndicates of metallists, of builders, of tanners and shoemakers, of mixed trades, of bookbinders, of tramwaymen, of diamond-cutters, of dockers, of glovers. Each division had one or more propagandist, as explained above. Its own newspaper, too, was published, generally a weekly, containing not only information of the particular syndicate but also of the Secretariate. Its subscription was included in the regular dues, thus assuring its regular visit.

One of the most effectual means of propaganda used by the Secretariate was that of social weeks. Thus the first Flemish Social Week was held at Louvain from September 22 to 26, 1908. It was attended by priests, seminarians, students, working people and business men. On these occasions lectures were given dealing with the social question, evening entertainments were organized and various excursions were planned. A new lease on life was secured for the laboring men. But to those who know of the unfortunate differences existing between the Walloon and Flemish divisions of the Belgian nation, the greatest triumph of the Secretariate was accomplished by the merger into one of the two general syndicates represented by the language divisions. At its first congress held at Malines, 1912, there were present 80,000 of these united Christian Workmen.

While Article II of its statutes declares that the Secretariate is independent of all political parties, even the casual observer can see in it a direct remedy against Socialism. And Belgium, we know, has more than its proportion of Marxian adherents. Yet so alert are the Christian trade unions in advocating any measure that is

ethically and economically sound that even the Socialists are forced to pay them noteworthy praise.

Here, then, is a new vindication for the principles of Catholic social ethics as they were so masterly outlined by Leo XIII. After all the Church has always been and must always be the mother of the poor. But the bestowal of her maternal riches is dependent on men bold enough with the strength of grace to clothe society's naked, to feed its hungry, to visit its sick, to be peacemakers between employers and employees. The clerical garb of a Father Rutten is not an essential qualification. His self-sacrifice is.

DANIEL M. O'CONNELL, S.J.

## Education

### The Old School and the New Problem

**I**N writing of a grammar-school teacher who retired in January after sixty-three years of unbroken service, the *New York Herald* observed that this venerable lady had assuredly lived to see many changes in the methods of teaching the young idea how to shoot. That these changes are for the better is a question in dispute. There were no free text-books in the days when this lady began to teach, and not always even uniformity of texts in the same class. Ink was usually home-made, and the pens came from the poultry yard. Maps and laboratories were unknown, as were also free meals and free conveyance to school. The boys and girls often plowed their way across the hills through drifting snow, and arrived at an icy school with a frozen lunch. Yet "from such halls of learning," observed the editor, "came our Lincolns and many a statesman or business man whose energies and patriotism entered into what was strongest and best in the fabric of American political and social life."

The observation is obvious, perhaps more than trite. No one can wish to canonize the shortcomings of the old-fashioned school, but, as Dr. Butler of Columbia, recently said, it would be pure gain to return to "the ruling notion in American education," prevalent until about 1890, "that there is such a thing as general discipline, general knowledge and general capacity, all of which should be developed by cooperation between the home and the school." This once prevalent view was overturned, according to Dr. Butler, by the psychologists "after a few hopelessly superficial and irrelevant experiments" and henceforth general knowledge became synonymous with inaccuracy or looseness, and all capacities were definitely specific, to be provided for by specific nostrums and the definite exclusion of all discipline which might make for a wider and more harmonious development. The new psychology, in Dr. Butler's opinion, is "arrant nonsense, flatly contradicted by human observation and human experience." But it was appealing, and hence it "spread rapidly among the homes and the schools of the United States, both to the undoing of the effectiveness of education, and to the spread of a

spirit which makes for lawlessness," moral as well as intellectual.

But how can the return be made? The older school rose above its mechanical shortcomings, both because its philosophy was fundamentally sound and because it functioned in a society which was not deeply infected with materialism. It was content to teach a few subjects well, it had no pretensions to do what it could not do, in spite of its lack of psychological laboratories it did minister to the individual child, and it secured that all important factor in education, the cooperation of the home. There is no American, I suppose, who began his "schooling" in a little red (or, as the case may be, gray) schoolhouse some forty years ago, without the memory of this teacher noted for teaching spelling, or that for arithmetic, or a third for geography; and, in all likelihood, these simple, unpretending teachers deserved their local reputation. Perhaps, too, we were one of three or four grouped under the family lamp "getting up lessons" for the next day, and can recall the solicitous care of father or mother to see that the tasks assigned were mastered. No doubt, this family interest in the school is more easily aroused in the smaller than in the larger communities. Even today, in many of our smaller towns, no social lines are drawn, or, at worst, are drawn with no great distinctness. Father, mother, children and teachers, are bound together by a common tie of acquaintance, friendship, or blood. In the simple community of an earlier day, if Johnny or little Susan were not making the intellectual advance which seemed possible and proper, it was an easy matter for the teacher to drop in for a friendly call, thereby discovering what factor was responsible for the arrested development. Thus the human relationship made the active, willing cooperation of the home a reality.

But social and economic conditions have today almost destroyed that relationship, and teaching in consequence, tends to become a business, even an unpleasant task borne with only for the sake of financial remuneration, rather than a profession unique in its possibilities of service to the child and to society. Glance at the greater boroughs of the city of New York, or the crowded districts of any large city, and the crushing weight of the teacher's new burden becomes apparent. Not only are large classes and part-time classes a necessity, but classes for which, at times, the teacher will search despairingly for a common bond and a common appeal to awaken interest. She will find difference of nationality, variance of social condition, and, except in the parish school, the hostility, sometimes vocal and active, of warring religious creeds. At the January "graduating exercises" of a New York grammar school, the class-leader was a Chinese girl, closely followed by an Italian, a Jew, a Jewess, and a child whose name indicated forbears in Norway or Sweden, while the teacher's patronymic was, apparently, Celtic. The quality of her teaching I cannot assess; but if she succeeded, she overcame whole mountain-chains of difficulties.



Nor is this the end of the problem. What cooperation may a teacher hope for, when the child does not live in a home, but has a small place in a crowded tenement, or, for that matter, in a Riverside apartment? There can be no cooperation from the home when the home does not exist, and today, the social and moral elements which made the home of fifty years ago a center of distinct control and influence, are growing weaker. Even the physical spaces disappear, and children must be taught to play at school, because they have no place to play at home. When some months ago, a few boys of Columbus-like temperament, discovered a vacant lot at the northern extremity of Manhattan, on which they proceeded to build a rude hut, the fact was deemed so unique that the photographers inserted it into the "notable events of the week," shown at the moving-picture theatres. And it was unique. In our great cities, the very dogs need manicures and hospitals, since there are no friendly strips of exposed earth into which they may claw and dig after the manner of their kind; they go abroad at the end of a chain, and should they find a bone, an improbable event, so warped is their canine nature in Manhattan, that they would be at a loss what to do with it. Warped too are the dispositions of our children in these charnel-houses we call cities; so warped that they need experts to teach them to discover the child's heritage of how to play.

Perhaps it is impossible to restore the old-fashioned school, remodeled a little nearer to our heart's desire. The connection between the school and society is intimate. It is the function of the school not only to aid the child to coordinate himself with environment, but beyond and above this, to improve his environment. Yet society is today so organized that substantial improvement is a giant's task. Every age has its outstanding educational problem, and our greatest, it would appear, is to secure the close and continued interest of the home at the very time when the family as an institution is weakening, and the intelligent support of the community, in an age in which the chief forces of society are arrayed for the promotion of material interests rather than for intellectual advance. Thus stated, it becomes clear that the solution of the problem does not rest solely with our educational authorities, but must come from a clearer understanding of the principles upon which society rests. The needs of society, even as the needs of the individual, are neither purely material nor purely intellectual. Yet society, as it exists in America today, proceeds on the theory that man should be happy when he can read and write, and has sufficient for his bodily wants, and that the State can be made secure by an adequate income and a voluminous statute-book. The theory is utterly untenable; "arrant nonsense," as Dr. Butler remarks in another connection, wholly unsupported by human observation and human experience. Man does not live by bread alone, nor does society. Possibly, therefore, one reason why modern society fails to give the school that degree of

cooperation which is necessary may be found in the fact that for nearly a century the American school has, of set purpose, neglected that higher life of the spirit without which nations, as well as individuals, must fail.

PAUL L. BLAKELY, S.J.

## Note and Comment

### Fiftieth Year of the *Sendbote*

IT is an event when a Catholic publication reaches its fiftieth year and we therefore gladly congratulate the *Sendbote* of the Sacred Heart on its golden-covered jubilee edition. We understand that this is the first German Catholic monthly published in the United States which has survived to celebrate its golden jubilee. The *Sendbote* is issued by the Franciscan Fathers of Cincinnati, and has during all these years kept its high standard as a devotional family magazine. Its singleness of aim has been admirable. It has turned neither to right nor left but has sought only to promote in the hearts of the Faithful the supreme ideals of a Christian life. Its reward has been a large, constant and enthusiastic circle of readers.

### Where Help Is Still Needed

"IT seems to me as if I were in a dense wood, in darkest night, and could find no pathway out of it," writes the superioress of the House of the Incurables at Linz, Austria. From all reports it would appear that conditions are gradually improving in that country. There is new hope. Yet our Catholic institutions have not yet passed through the crisis which has now lasted eight long and seemingly interminable years. We can only faintly imagine the agony of soul in which countless superiors of Religious Communities, in charge of the many Catholic works of education and charity, must have lingered during all that time. Their tension, however, is not yet relieved. Help from abroad is still imperatively needed, and we trust it will continue to be given them. In Germany the prospect grows daily more gloomy. "American official observers are authority for the statement," writes Arthur S. Draper to the *New York Tribune*, "that the distress in Central Europe will exceed shortly that during the crisis of the war." To relieve the necessities of German priests a most generous donation was recently given by the Holy Father.

### An Enemy Hath Done This

THE un-Christian work of slandering the Catholic Church, which is unfortunately carried on by not a few Protestant missionaries in pagan countries, and the deliberate sowing of prejudice against her apostles in the minds of the natives is again illustrated in a letter written for the N. C. W. C. News Service by Father William J.

Cohill, "the first American secular priest to be ordained on Chinese soil." Among many other things Father Cohill has the following incident to narrate:

Naturally in traveling through a country such as China a foreigner is often misunderstood. But it was the first time in my life that I was ever exhorted to become a Christian. This is how it happened.

En route a young Chinese civil engineer entered and sat down by my side. He noticed me reading my Breviary and asked in broken English: "Are you an Anglican priest?" "No, sir, I am a Roman Catholic priest." "A Roman Catholic Priest!" repeated the Chinaman with much astonishment. "Then I hope you will turn to become a Christian. You see Roman Catholics are not Christians." "If Roman Catholics are not Christians, who are?" I apologetically asked. "The Christians are Anglicans, Baptists, Presbyterians, Methodists, and some others whose names I forget. They worship God. You Roman Catholics don't worship God. You worship Mary."

The case reminds us of the good Protestant lady who went to Rome to convert the Pope. But what are we to say of the men who studiously propagate such falsehoods in the name of Christianity?

#### Child Labor Conditions

JANUARY 28 was widely observed as Child Labor Sunday. According to the material furnished by the National Child Labor Committee more than 1,000,000 child laborers were found in the United States at the time of the 1920 census. Here is some further matter for serious thought:

One out of every twelve children between the ages of ten and fifteen years in the United States, is gainfully employed, according to the census of 1920. No one knows how many child laborers there are under ten because no official count has been made. Hundreds as young as five years are found working in sugar beet, onion and cotton fields, on streets and in tenement home work. Out of 1,000 children recently examined in Colorado beet fields, 700 were found with deformities more or less serious. Of the children from ten to fifteen years working in the canneries of the Gulf Coast, one out of every four is illiterate.

One-half of the 5,000 children between the ages of five and fifteen doing factory work in their homes in Rhode Island could not earn as much as five cents an hour; \$4.30 is the average beginning wage of children who leave school at fourteen. After three years of work these children are able to earn an average of only \$6.85 a week.

Advanced legislation exists upon this subject in many States, but some few have remained deplorably slow to take action. It is their attitude that is daily strengthening the hands of those seeking a new constitutional amendment giving Congress the power to pass a direct child labor law, and thus still further extending Federal control.

#### Anti-Catholic Slanderer Convicted

AFTER a long campaign of venom and hatred against the Catholic Church the editor of the *Crusader*, Lieut. David Gordon, a Canadian citizen and formerly of

the Canadian army, was sentenced at San Francisco to six months in the county jail for publishing the detestable libel called the "Fourth Degree Oath" of the Knights of Columbus. The trial took place before Superior Judge A. M. Woolley of Fresno, a non-Catholic, and before a non-Catholic jury. In its account of this case the *Catholic Herald* of Sacramento says of Gordon that he was active in the anti-Catholic circles of California for the past three years, but had never become a citizen of the United States.

His articles in his official publication, the *Crusader*, have been of the most vituperous and insulting nature; and he made good use of the magazine to surround himself with a group of rabid anti-Catholics, many of whom are wealthy, as was shown during the numerous attempts to expose him in his true colors, as an enemy of Americanism, patriotism and decency.

The financial supporters of his un-American "crusade" included a number of women. It was not confined to San Francisco, but was waged by Gordon's aides in various cities and towns. Great credit is due to Supreme Warden David F. Supple and to State Advocate McWilliams, who fought this fight for decency and patriotism to a successful finish. It is hinted that steps may be taken to seek the deportation of Gordon to Canada. He certainly belongs to the most undesirable class of immigrants. Owing to a notice of appeal he has temporarily been given his freedom upon the establishment of a large bond.

#### How Catholicism Is Backward

"THE Catholic Church was ignorant," G. K. Chesterton admits, referring to our Catholic apologetics in the January number of *Blackfriars*; "it did not even know that Protestantism was dead." There is a world of wisdom in this remark. Modern thought, as he says, outstrips the Church in so far as it disappears of itself before she has done disproving it.

She is slow and belated in the sense that she studies a heresy more seriously than the heresiarch does. . . . There are Catholics who still answer Calvinists, although there are no Calvinists to answer. There are admirable apologists assuming that the average Englishman blames the Church for distrusting the Bible; though nowadays he is much more likely to blame her for trusting it.

There is truth, too, in Chesterton's distinction between the heresiarch and his heresy. "Heresy follows heresy very rapidly in the course of a century, but not so rapidly in the life of one heresiarch. . . . The great heresiarch generally sticks to his great heresy, even if his own son generally abandons it." The man who manufactures a cosmos, a new heaven and a new earth, will naturally be the last to admit it has collapsed. Yet even Luther lived long enough to stand amid the ruins of his new evangel, with new schemes of salvation being constructed all around him. "The faddist is faithful to his fad; he was the first to hold it, and he will probably be the last."